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A N
A C C O U N T
O F T H E
D O C T R I N E, M A N N E R S,
L I T U R G Y, *and* I D I O M
O F T H E
U N I T A S F R A T R U M.

Taken from the VOUCHERS to the *Report of the Committee* of the Honourable the HOUSE OF COMMONS, concerning the Church of the *Unitas Fratrum*, lately printed in *Folio* :

And comprizing the whole Supplement or Second Part (dedicated to the CHURCH of ENGLAND) of the said Vouchers.



L O N D O N :

Sold by J. Beecroft, at the *Bible and Crown*, in
Lombard-Street, 1751.

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burg-Confession: Which is the Brethrens Con-
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ERRATA.

Page 20. line 9. read while, to—. P. 120, l. 35. read ex-
pounded. P. 126. at the End of the Note, add, Of late Years,
Measures are taken to prevent the happening of the like Diffi-
culty again. P. 150. l. 20. *The Mighty God*, add (the *A L-*
MIGHTY, comp. Rev. i. 8.). P. 162. l. penult. Being asked
of the Proconsul, *Doſt thou—* P. 165. l. ult. read conceptus.
P. 193. l. 2. reportent. P. 256. l. 12. for Sanctification, read
Satisfaction.

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ADDENDA to the ERRATA.

PAG. 7. *Augsb. Conf. Sect. IV. line 10. instead of teach, read babble.*
 Pag. 40. *instead of the last Christe eleison, read Christe hear us.* Pag.
 44. [Note d. David Bruinings.] *Note, He was the German Pastor of the*
City of Amsterdam, and, in the last Synod, chosen Administrator of our Re-
formed Troup. Pag. 54. l. 5. *read do scarce know.* Pag. 59. l. 34. *for*
Multiplicity, read Variety. Pag. 63. l. 11. *that knowing he comes---l.*
13. he notwithstanding. Pag. 65. l. 1. *read demonstrate Matters disputed*
with them, either spiritual --- l. 4. Him who is the Lamb of God. Pag.
 69. l. 9. *of the supreme Magistrates in regard to the Church of God,*
commonly are conformable. Pag. 7. l. 4. *Gloomily pious.* Pag. 72. l. 4.
the same Constitution. Pag. 73. l. 33. *The Brethrens Church's Household,*
and any. Pag. 74. l. 9. *read insensible People.* Pag. 77. l. 10. *read the*
ritual Nature, Pag. 78. l. 11. *read should retain,* Pag. 84. l. 2. & 4.
read have.

THE
WHOLE SYSTEM
OF THE
XXI Doctrinal ARTICLES
OF THE
EVANGELICAL CONFSSION,
Presented at AUGSBURG to the
Emperor *CHARLES V.*

BY THE
Protestant Princes and States ;

AS,

The Elector of *Saxony*, the Margrave of *Brandenburg*, the Duke of *Lunenburg*, the Landgrave of *Hesse*, and Others ;

AND

Read publickly in the Diet the 30th Day of *June*, 1530.



L O N D O N :
Printed in the Year MDCCXLIX.

WILLIAM ALMON

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P R E F A C E.

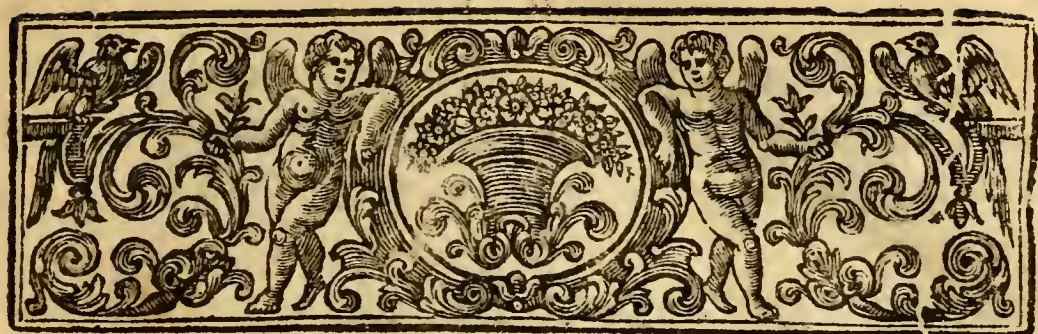
*I*N this Translation of the Augsburg Confession, we have contented ourselves with the XXI Doctrinal Articles; where some others also, in their Dissertations upon it, have concluded, because these are, properly speaking, The Confession.

What is further necessary to be here said, is sufficiently expressed in the Beginning and Close of A Writing, which, by a Deputation appointed for that Purpose, was presented to the General Synod of the Unity in the Year 1748. Whereupon, as all the Presbyterian Tropus's of the BRETHRENS Church had done it before, the Episcopal Constitution also itself did now, in Germany, Silesia, Holland, and England, purely and simply receive the unvaried Augsburg Confession.

It begins thus: " Notwithstanding the Ordinary of the Brethren does no ways depart from that Precaution, which he used at the very Beginning (in his Apology, distributed at Ratisbone, Anno 1735. and since then laid as a Foundation by the respective Princes and Governments at the Reception of the Brethren) not to increase the Number of Systems by any new, or even new-modelled one; yet, since the Obstinacy of our Adversaries (who, without doubt, from no other Cause, do dispute our hearty Harmony in Doctrine with the

“ Augsburg Confession, *but because they them-*
 “ *selves do not understand it)* if it does not free
 “ *us from all Tediousness of Tautology, when in*
 “ *this Point often Repeating one and the same*
 “ *thing, yet vindicates us always from the Re-*
 “ *proach of Battology : Therefore that Founda-*
 “ *tion, upon which the Congregation at Herrn-*
 “ *huth, and the Ordinary’s Household, have al-*
 “ *ready been united Twenty-four Years ago, and*
 “ *which they have hitherto retained among Chri-*
 “ *stians, Jews, and Heathens, and, under God’s*
 “ *Blessing, are in Duty bound to retain even to*
 “ *the End; shall once more be laid before the*
 “ *Eyes of the Evangelic Moravian Church of the*
 “ *Brethren, assembled in General Synod, &c.”*

The same Writing concludes with these Words :
 “ *But indeed the Holy Ghost, the essential Truth,*
 “ *must here interpose, and himself be our unex-*
 “ *ceptionable Witness in the Hearts of all Be-*
 “ *lievers ; that even if some time or other, in the*
 “ *Hour of Temptation, a Thousand-fold more of*
 “ *Mankind should stagger and deviate from this*
 “ *Philadelphian Foundation of Faith now before*
 “ *us, than, in the present indolent Situation of*
 “ *human Minds, does already happen ; yet cer-*
 “ *tainly never any one out of our School would*
 “ *be able, without being false to his own Heart,*
 “ *to give up a Tittle of it, since it is the Doc-*
 “ *trine, which in general our Teachers have, in*
 “ *an ingenuous Manner, been brought upon, and*
 “ *the wholesome Food, whereby, God be praised!*
 “ *we all have throve according to our inward*
 “ *Man.”*



THE
WHOLE SYSTEM
OF THE
XXI Doctrinal ARTICLES
OF THE
EVANGELICAL CONFSSION, &c.

SECT. I.
Of the HOLY TRINITY.



WE teach, with one Consent, that there is One only Divine Being, which is named, and truly is, GOD.

Yet in this One Divine Being there are Three Persons, equal in Power, and coeternal, God the Father, God the Son, God the Holy Ghost :

All Three, One Divine Being ;

Which is eternal, without Parts, without End ;
of immense Power, Wisdom, and Goodness ;

Maker and Preserver of all Things, both visible and invisible.

By the Word *Person* is not understood a Piece, nor a Property existing in another, but one who subsists by himself. (*See Augsb. Confess. Art. I.*)

S E C T. II.

Of ORIGINAL SIN.

WE teach, that, since the Fall of *Adam*, all Mankind, naturally ingendered from him, are conceived and born in Sin.

That is, They, from the very Womb, are full of evil Lusts and Inclinations ; and have, by Nature, no true Fear of God, nor true Faith in God ;

Neither can have.

Also this innate Disease, or Original Sin, is truly Sin ;

And condemns under God's eternal Wrath all such, who are not born again thro' Water and the Holy Ghost.

Nature is not pious or good, neither can be made so by natural Strength ; and the supposing thereof is a Reproach to the Sufferings and Merit of Christ.

(*See Augsb. Conf. Art. II.*)

S E C T. III.

Of JESUS CHRIST, and his Atonement.

WE teach, that God the Son became Man, born of the pure Virgin *Mary* :

And that the Two Natures, the Divine and Human in One Person, as being inseparably united, are One Christ, who is true God, and true Man.

Who was truly born, suffered, was crucified, dead, and buried,

To the end that he might be a Sacrifice, not only for Original Sin, but also for all other Sin, and appease God's Wrath.

Also, that the same Christ descended into Hell, and on the third Day truly rose from the Dead ;

And ascended into Heaven, sitting at the Right Hand of God, that he may reign for ever over all Creatures, and govern them ;

That He, through the Holy Ghost, may sanctify, purify, strengthen, and comfort all who believe on him ;

May give them Life, and impart to them manifold Gifts and good Things, and protect and defend them against the Devil and Sin.

Also, That the same Lord Christ will at last come openly to judge the Quick and the Dead. (*See Art. III.*)

S E C T. IV.

Of the JUDGMENT, and End of the World, more at large.

WE teach, that our Lord *Jesus Christ* will at the last Day come to Judgment, and will raise up all the Dead.

To the Elect, and to Believers, he will give eternal Life, and everlasting Joy ;

But wicked Men, and Devils, he will condemn to Hell and eternal Punishment.

Therefore we disapprove of those, who teach, that Devils, and damned Men, shall not have eternal Pain and Anguish.

Also we disapprove of those *Judaical* Doctrines, that before the Resurrection of the Dead the Saints, the Godly, shall have a worldly Kingdom,

And shall extirpate all the Ungodly. (*See Art. XVII.*)

S E C T. V.

Of JUSTIFICATION by FAITH.

WE teach, that we cannot attain Forgiveness of Sins, and Righteousness before God, thro' our own Merit, Work, or Satisfaction :

But that we obtain Pardon of Sins, and are made righteous before God, out of Grace, for Christ's sake,

Thro' Faith ; even such whereby we believe, that Christ has suffered for us,

And that for his sake Sin is forgiven us, and Righteousness and eternal Life bestowed upon us.

For it is this Faith which God will account and impute for Righteousness before him, as *Paul* says, *Rom. iii. & iv.* (*See Art. IV.*)

S E C T. VI.

Of the PREACHING of the GOSPEL.

FOR the attaining of such Faith, God has instituted the Office of Preaching ;

Has given the Gospel, and the Sacraments, whereby, as through Means, he gives the Holy Spirit :

Which Holy Spirit works Faith in those who hear the Gospel, where and when it pleaseth him.

What is taught by the Gospel is, that we, thro' the Merit of Christ, not thro' our own Merit, have a propitious God, if so be that we believe it.

Therefore we blame those who teach, that we attain the Holy Spirit without the external Word of the Gospel, by our own Preparation, Thoughts, and Works. (*See Art. V.*)

S E C T. VII.

Of GOOD WORKS following Faith.

WE teach, that Faith shall bring forth good Fruits, and good Works ; and that a Man must

must do all kinds of good Works which God has commanded, for God's sake ;

But must not trust in such Works, to merit Grace before God thereby :

For we receive Forgiveness of Sins, and Righteousness, thro' Faith in Christ, as Christ himself speaks : When ye have done all, say, We are unprofitable Servants.

So the Fathers teach. *Ambrose* says, God has determined, that whosoever believeth in Christ shall be saved ;

And not thro' Works, but only thro' Faith, without Merit, have the Forgiveness of Sins. (*See Art. VI.*)

S E C T. VIII.

FAITH and WORKS further explained.

MEN do now no more say, that we are justified before God thro' Works alone :

They rather speak thus, That Faith and Works make us righteous before God : Which Saying can bring more Comfort, than when Dependence on Works alone is taught.

Now forasmuch as the Doctrine of Faith, which is the chief Point in Christianity, had for so long a Time not been insisted upon, our People have given the following Explanation concerning it :

First, That our Works are not able to reconcile us with God, and purchase Grace :

But this is effected only thro' Faith, when one believes, that our Sins are forgiven us for Christ's sake, who alone is the Mediator to reconcile us to God.

Whoever now supposes, that he can by Works accomplish this, and merit Grace, he despises Christ, and seeks a Way of his own to God, contrary to the Gospel.

This Doctrine of Faith is openly and clearly treated

ed of by *Paul* in divers Places ; particularly in *Ephes.*

ii. By Grace ye are saved,

Thro' Faith ; and that not of yourselves, but it is the Gift of God ; not of Works, lest any Man should boast, &c.

And that herein no new Sense is introduced, may be demonstrated out of one of the old Fathers, who treats of this Point diligently, and teaches,

That we thro' Faith in Christ obtain Grace, and are justified before God, and not thro' Works ; as the antient Treatise *De Spiritu & Litera* shews throughout.

Now altho' this Doctrine is much despised by People who have experienced no inward Trial ; yet it is found, that to poor and frightened Consciences, it is very comfortable and wholesome.

For the Conscience cannot come to Rest and Peace thro' Works,

But only thro' Faith, when it certainly concludes within itself, that for Christ's sake it has a gracious God ; as *Paul* says, *Rom. v.* Being justified by Faith, we have Peace with God.

This Comfort has in former Times not been inculcated in Preaching ; but the poor Consciences were put upon their own Works.

And various Works were undertaken : For some were driven by Conscience into Cloysters, in Hopes of purchasing Grace thereby a monastic Life ; others have invented other Works, whereby to merit Grace, and satisfy for Sin.

Many of these have experienced, that hereby a Man arrives not at Peace.

Therefore it became necessary to preach this Doctrine of Faith in Christ, and diligently to pursue it, that Men might know, that only thro' Faith, without Merit, we lay hold of God's Grace.

But we speak of *true Faith*, which *believes*, that we thro' Christ do obtain Grace and Forgiveness of Sins.

And

And he who knows, that thro' Christ he has a gracious God, does consequently know God, call upon him, and is not without God, like the Heathen.

For the Devil and the Wicked do not believe this Article, the Forgiveness of Sin :

And therefore they are at Enmity with God, cannot call upon him, hope for no Good from him.

Wherefore the Scripture speaks of Faith, and calls not by that Name such a Knowledge as Devils and wicked Men have.

For concerning Faith it is thus taught, *Heb. xi.* That Faith is, not only to know the Histories, but to have a Confidence towards God of receiving his Promise.

And the aforesaid Father also puts us in mind, that we are to understand that Word *Faith*, in the Scripture, to mean so much as Confidence towards God, that he is gracious unto us,

And not only such Knowledge of the Histories as the Devils also have.

Further it is taught, that good Works shall and must be done ; not that one should trust in them, to merit Grace thereby ;

But for God's Sake, and to the Praise of God : Yet Faith doth always alone lay hold of Grace and Forgiveness of Sin.

And since thro' Faith the Holy Spirit is given, thus also is the Heart made fit to do good Works.

For before that, so long as it is without the Holy Spirit, it is too weak ; and besides, it is in the Power of the Devil, who impels the poor human Nature to many Sins ;

As we see in the Philosophers, who undertook to live honestly and unblameably :

Yet have not accomplished it, but have fallen into many great and open Sins.

So it goes with that Man, who is without the true Faith,

Faith, and without the Holy Spirit, and governs himself by his own human Powers alone.

Therefore the Doctrine of Faith is not to be reproached, as if it did forbid good Works ; but rather to be commended, for that it teaches to do good Works, and offers Help whereby one may attain to good Works.

For without Faith, and without *Christ*, the human Nature and Ability is by far too weak to do good Works ; as, to call upon God ;

To have Patience in Sufferings ; to love one's Neighbour ; diligently to discharge Offices intrusted to us ; to be obedient ; to avoid evil Lusts.

Such high and right Works cannot be done without the Help of *Christ*, as he himself speaks, *John xv. Without me you can do nothing, &c.* (See Art. XX.)

S E C T. IX.

Of the CAUSE of SINS.

CONCERNING the Cause of Sins it is taught amongst us, That altho' God Almighty created and upholds all Nature ;

Yet the perverse Will doth work Sin in all who are wicked, and Contemners of God ;

Such as the Will of the Devil, and of all the Ungodly, is ; who, as soon as God withdrew his Hand, turned himself from God unto Evil, as *Christ* speaks, *John viii. The Devil, when he speaketh a Lye, speaketh of his own.* (See Art. XIX.)

S E C T. X.

Of REPENTANCE.

CONCERNING Repentance it is taught, that those who have sinned after Baptism,

When

When they come to Repentance,
 May obtain Remission of Sin;
 And Absolution shall not be refused them by the
 Church,

At all times when they do so repent.

Now true and right Repentance is properly Sorrow and Grief, or to be in Terror on account of Sin; and yet, on the other hand, to believe in the Gospel and Absolution, that Sin is forgiven, and Grace purchased, thro' *Jesus Christ*.

Which Faith does again comfort and pacify the Heart.

Afterwards shall also Amendment follow, and that a Man leave off from Sins; for these should be the Fruits of Repentance, as *John* says, *Matth. iii. Bring forth Fruits meet for Repentance*.

Here they are opposed, who teach, that those who have once been pious, cannot any more fall.

Also they are contradicted, who denied Absolution to such, who had sinned after Baptism.

Also they are censured, who do not teach, that one obtains Remission of Sin thro' Faith, but thro' our making Compensation. (*See Art. XII.*)

S E C T. XI.

Of FREE - WILL.

CONCERNING Free-Will it is taught, That Man has in some measure a Free-Will,

To live honest outwardly, and to choose between those things which Reason comprehends.

But without Grace, Help, and Operation of the Holy Spirit, Man is not able to be pleasing to God, heartily to fear God, to love or to believe in him,

Or to cast away out of the Heart the innate evil Lust.

But such things are effected through the Holy Spirit,

Spirit, which is given thro' God's Word : For *Paul*, says, 1 *Cor.* ii. *The natural Man receiveth not the things of the Spirit of God.*

And that it may be known that herein we teach nothing new, these are the clear Words of the fore-mentioned Father (*Hypognostics*, Book iii.): “ We
“ acknowledge, that there is in all Men a Free-Will :

“ For they all have a natural, implanted Under-
“ standing and Reason :

“ Not that they are able to transact any thing
“ with God ; as, from the Heart to love God, and
“ to fear him :

“ But, only in external Works of this Life, they
“ have Liberty to choose Good or Bad ;

“ The Good, I mean, which Nature is able to
“ do ; as, to work in the Field, or not ; to eat,
“ to drink, to go to a Friend, or not ; to put on or
“ put off a Garment, to build, to take a Wife, to
“ follow a Trade ; and to do such-like things which
“ are profitable and good :

“ All which however is not, neither subsists, with-
“ out God ; but all is from him, and thro' him.

“ On the other hand, Man can also out of his
“ own Choice enterprize something bad ; as to kneel
“ down before an Idol, to commit Murder,” &c.
(See Art. XVIII.)

S E C T. XII.

Of the SACRAMENTS.

CONCERNING Baptism we teach, That it is necessary ; and that, thro' it, Grace is tendered.

That also Children ought to be baptized ; who, thro' such Baptism, are delivered up unto God, and become pleasing to him.

Therefore we blame those who teach, that the Baptism of Infants is unbecoming. (See Art. IX.)

Con-

Concerning the Sacrament of the Holy Table we teach thus: That the true Body and Blood of *Christ* are really present in the Lord's-Supper with the visible Bread and Wine;

And are there imparted and received: Wherefore we also reject the contrary Doctrine. (*See Art. X.*)

Concerning the Use of the Sacraments we teach, That the Sacraments were instituted, not only to be Marks, whereby Christians may outwardly be known,

But that they are Marks and Testimonies of the Divine Will towards us,

To the awakening and strengthening of our Faith thereby.

Wherefore they also require Faith; and are then rightly used, when one receives them in Faith, and by them strengthens his Faith. (*See Art. XIII.*)

S E C T. XIII.

Of the C H U R C H.

WE also teach, That there is, and at all times remains, a holy Christian Church, which is the Assembly of all Believers:

In which the Gospel is preached purely, and the holy Sacraments administered agreeably to the Gospel.

For this is enough towards true Unity of the Christian Churches, that they be unanimous herein,

In preaching the Gospel according to its pure Sense, and administering the Sacraments suitably to God's Word.

Nor is it necessary to true Unity of the Christian Churches, that every-where uniform Ceremonies, which are established by Men, should be held.

Paul says, *Eph. iv. One Body, One Spirit, as ye are called in One Hope of your Calling: One Lord, One Faith, One Baptism.* (*See Art. VII.*)

Item, Altho' the Christian Church is properly nothing

thing else but the Assembly of all Believers and Saints ;

Yet, since in this Life many false Christians and Hypocrites, yea, open Sinners, remain amidst the Godly ;

The Sacraments are notwithstanding valid, altho' the Priest by whom they are administred be not pious ;

As Christ himself hath intimated, *The Pharisees sit in Moses's Seat*, &c. The *Donatists* therefore, and all who hold otherwise, are censured. (*See Art. VIII.*)

Concerning Confession it is taught, that private Absolution should be kept up in the Church, and not let drop.

Altho' in Confession there is no Necessity to recount all Misdeeds and Sins.

Since this is also not possible : *Psf. xix. Who can tell how oft he offendeth ?* (*See Art. XI.*)

Concerning Church-Government it is taught, that, without a regular Call,

No one shall publicly teach or preach in the Church, nor administer Sacraments. (*See Art. XIV.*)

Concerning Church-Regulations made by Men, we teach, that those should be kept, which can be kept without Sin ;

And which serve unto Peace and good Order in the Church ; as certain Holidays, Festivals, and the like.

But it is remarked at the same time, that the Conscience must not be burdened therewith, as if such things were necessary to Salvation.

For touching this it is taught, that all Ordinances and Traditions made by Men to that End, to reconcile God, and merit Grace thereby,

Are contrary to the Gospel, and to the Doctrine of Faith in Christ. (*See Art. XV.*)

S E C T. XIV.

Concerning the Worship of SAINTS.

OUR People teach thus, that we ought to think of the Saints,

In order to strengthen our Faith, when we see how Grace was shewn unto them, and how they were helped thro' Faith ;

That so we may take Example from their good Works, each according to his Calling.

But it cannot be proved by Scripture, that a Man shall call upon the Saints, or seek Help from them :

For there is but One only Atoner and Mediator appointed between God and Men, *Jesus Christ*,
1 *Tim.* ii.

Who is the only Saviour, the only High Priest, the Mercy-Seat, and Intercessor with God, *Rom.* viii. And he alone has promised, that he will hear our Prayer.

This is also the highest divine Worship, according to the Scripture, that a Man from the Heart seek to, and call upon this same *Jesus Christ*, in all Needs and Concerns.

If any Man sin (1 John ii.), we have an Advocate with the Father, Jesus Christ the righteous. (See Art. XXI.)

S E C T. XV.

Of CIVIL GOVERNMENT.

Concerning the State, and secular Government, we teach, that all Magistracy in the World, and settled Government, and Laws, and good Order,

Were created and instituted by God :

And that Christians may without Sin bear the Office of Rulers, Princes, and Judges ;

May, agreeably to the Statutes in Use, decide Cases, and pronounce Judgment ;

May punish evil Doers with the Sword, carry on just Wars, and fight.

Also Christians may buy and sell, take an imposed Oath, have Possessions, live in holy Wedlock, &c.

With the Character of a Christian,

None of the fore-mentioned things are inconsistent.

And the bodily leaving of House and Home, Wife and Children, and divesting one's self of the fore-mentioned Particulars, is not to be looked upon under the Notion of Christian Perfection :

For this alone is the right Perfection, the true Fear of God, and true Faith in God.

For the Gospel doth not inculcate an outward and temporal, but an inward and eternal Situation and Righteousness of the Heart ;

And does not overturn secular Rule and Government, nor Marriage :

But requires, that we account all these as the real Ordinance of God ; and in such States, each according to his Vocation, shew forth Christian Charity, and right good Works.

Therefore it is the Duty of Christians to be subject to the Magistracy, and obedient to its Commands, in every thing that can be done without Sin.

For if indeed the Magistrate's Command cannot be done without Sin, one must obey God rather than Men, *Acts* iv. (*See Art. XVI.*)

CONCLUSION.

The Confessors themselves end their Confession with these very Words, immediately after Article XXI.

THIS is nearly the Sum of the Doctrine which has been preached and taught in our Churches,
4 for

for right Christian Instruction, and Comfort of the Conscience ;

And also for the Reformation and Furtherance of the Faithful ;

As we would not willingly bring our own Soul and Conscience into the highest and greatest Danger before God, by an Abuse of the Divine Name and Word ; nor transmit down to our Posterity any other Doctrine, than what is agreeable to the pure Word of God, and Christian Truth.



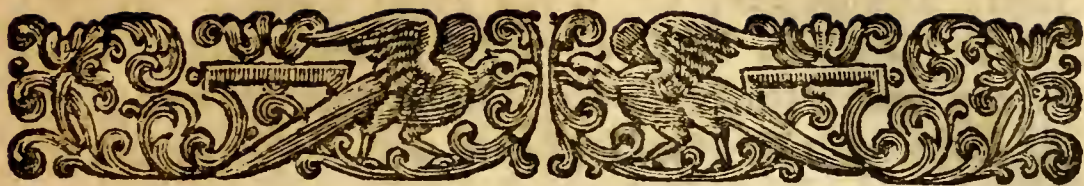
P R E F A C E

T O T H E

S E C O N D P A R T.

AS the very Appearance of Singularity in our Way of delivering the Gospel, gives but a too clear Demonstration, that the present Manner of Preaching amongst Christians, deviates, from time to time, from the old Apostolical Way of Teaching; when, to assuage the Unbelief, and dispose the Heads of wilful Deists and Atheists to suffer any Mention of GOD, Evangelical Teachers dissimulate the Lord, their Maker and Redeemer, and, perhaps, will not cease doing so, till his Cross become annihilated, and his very Name forgotten:

Therefore we deliver to the Christian Reader the following fundamental Principles of our, every-where decried, Method, which is the very CornerStone of the First Reformation. May the Reading thereof mollify the Hearts of many serious Teachers, to make them weep like Peter, repent verily, and rather die, with us, for the Glory of the Cross, than, by shamefully mincing that Matter, maintain a Life certainly too dishonourable for any one stiled a Minister of CHRIST.



PART II.

VIZ.

The Brethrens Method of Preaching the Gospel, according to the Synod of Bern, which was held in the Year 1532.

That Christ alone is the Whole of the Doctrine.



As touching Doctrine, the Matter is really so, that all wholesome Doctrine is nothing else, but that only eternal Word of God, even the Fatherly Goodness and Benevolence, which he has afforded to us through Christ.

And this is no other than Jesus Christ himself; who was crucified for our Sin, and for our Justification (that we might be justified) raised up from the Dead.

Whatsoever is contrary to this Doctrine, is contrary to our Salvation: Whatsoever does not bring with it such a Meaning and Import, can never be called a Christian Doctrine.

For all Christian Preachers are Messengers of Christ, and Witnesses of his Passion; whose Will and Command alone they are to execute,

As being sent forth by their Lord only for this End, like as He, the Lord Jesus Christ, was sent by the Father, that he might declare his Father's Glory and Name *unto the Men which He had given him out of the World* (John xvii. 6.); which he faithfully performed throughout his Life :

Forasmuch as he, without Intermission, was employed in his Heavenly Father's Business, and spoke nothing from himself. (Bern. Syn. Sect. II.)

That God should be set forth to the People only in Christ.

WHAT a Reproach it is for a Servant of Christ not to know his Lord's Will, and to undertake other fruitless Employments, and not wholly set himself to the Things of his Lord ; that is, such as pertain to our everlasting Happiness !

The Father speaks to us through his Son to this Day, who, in the Holy Ghost, inhabits our Hearts. Through Him the Lord God reconciled us to Himself ; and, in Him, we perceive the Works of God, and his Fatherly Heart towards us.

In such Knowledge and Experience of Christ, the believing Man daily grows and increases ; whereto daily Admonition is a Furtherance to him.

But this does not happen, where Preachers speak much concerning God after a Heathenish Manner, and do not point out that God in the Face of Christ ;

Who is the Effulgence of his Glory, and the express Image and Symbol of his essential Verity.

If the Preachers leave off to shew forth the Grace of God in Christ, then will their People become more and more wicked and unbelieving, and at last without God in the World ;

As it was with the Heathens, who also heard and prated a great deal concerning one natural God ; but under-

understood nothing of their gracious Father in Heaven.

Wherefore the God they knew, they did not honour him as God, until Christ was made known to, and believed in by them; as *Paul* writes to the *Ephesians*, Chap. ii. *Ye were* (says he) *at that time without Christ, &c. then had ye no Hope, and were without God in the World.* (Sect. III).

That Christ is the right Foundation.

Therefore our Lord Jesus Christ is the Ground and Foundation of the spiritual Building: There is no Salvation to be hoped for, except His.

But in Christ there is no Hurt or Condemnation to be feared. He is the CornerStone, the Rock, the Door, the Life, and the Truth.

This Jesus Christ alone have the Apostles and their Disciples preached, whose Followers the Ministers should be.

Hence *Paul* despised, and would not have, that Righteousness, which he had by the Law, *Phil.* iii. and did, together with all the Apostles, account Christ alone for his sure Foundation.

Whereof we alledge the following Instances, altho' the whole Scripture serves to prove it.

I Cor. iii. *According to the Grace of God, which is given unto me, I have laid the Foundation, &c. Other Foundation can no Man lay than that is laid, which is Jesus Christ.*

Eph. ii. *Ye are Fellow-Citizens with the Saints, and of the Household of God; and are built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-Stone.*

I Pet. ii. *If so be ye have tasted that the Lord is gracious, to whom coming as unto a living Stone, &c. This Jesus is that precious Corner-Stone, whereof Isa.* xxviii. *and Ps.* cxviii. *speak.* (Sect. IV.)

*That, without all Means, through Christ alone,
the propitious God is known.*

BUT what need many Words? All the Treasures of Wisdom and Knowledge lie hid in Christ, *Col. ii.*

Why should a Christian Preacher seek for Wisdom out of other Histories, or out of By-books; and not hold forth these Riches, and this Storehouse of God, Jesus Christ our Lord, in whom all things are comprised together?

One will, perhaps, without Christ, speak much concerning God Almighty; but it is without Fruit.

For it is true, God has always shewed himself in Works, and characterized himself by Properties and Titles taken from some Things; as in Paradise by the Tree of Life; after the Fall of *Adam*, by the Seed of the Woman; to *Abraham*, by the Work of bringing him forth from *Ur* of the *Chaldeans*; to his Servant, and to his Posterity, as the Lord and God of *Abraham*; afterwards among the People of *Israel*, as the God of *Abraham*, the God of *Isaac*, and the God of *Jacob*; in the Wilderness, and the Promised Land, God who brought us out of the Land of *Egypt*, out of the House of Bondage, and made a Covenant with us on Mount *Horeb*.

By reason of this Covenant, the Ark of the Testimony, the Temple, and the City *Jerusalem*, carried also the Name of the Lord God; for, by these Titles, God was understood.

Thus, by certain Works of Grace, and special Actions or Tokens, God has been represented, yet but darkly.

Nothing like the manner, wherein at this Day the true Christians in the Lord *Jesus Christ* do know him clearly and certainly, without any Danger of Mistake.

There-

Therefore, by the Preaching of Christ, shall and must the Light of the Knowledge of the Glory of God be displayed, in the Face of *Jesus Christ*, and not beside or without Christ, 2 Cor. ii.

For such Knowledge of God, which Christ hath not built, falls away, and drops to nothing under one's Hands :

As *Cicero* relates of *Simonides*, whose diligent Meditation and Inquiry, what God is, came at last to this ; that he knew less of God, than when he began such Thoughts.

The *Jews* also are to this Day wanting in the Knowledge of God, notwithstanding their dead Letter, and the Ark of the Covenant ; for the Ark is no more.

There is at present a new Symbol and Character of God, which is God himself, who in Christ reconciled the World unto himself.

Formerly the Covering of the Ark was called the Mercy-Seat : Now is Christ himself the true Mercy-Seat ;

Out of whom we hear God's gracious Voice, have by him Certainty and Satisfaction, and a sure Access to the Father thro' him.

As *Jeremiah* testifies, They shall say no more, The Ark of the Covenant of the Lord ; neither shall it come to mind, neither shall they remember it, &c. but at that time they shall call *Jerusalem* the Throne of the Lord.

Here the Prophet speaks of the Kingdom of Christ, and of the heavenly *Jerusalem* ; which is free, and in which God dwells, in the chosen Hearts.

It follows hence, that only with the Head and Members, that is, in Christ, and in his Believers, there is, in this Time of Grace, the Knowledge of the Father in Truth.

And in him the Grace is also come unto the Gentiles, who are thro' him made Partakers of the Grace without

without the Law, thro' his divine Blood, and in the Operation of the Holy Ghost. (Seet. V.)

Christian Preaching is intirely concerning Christ, and taken out of him.

SINCE God has always affixed (if we may so say) himself, and the Knowlege of him, to comprehensible Works and Signs; and all such Figures, Shadows, and Types, have pointed to *Christ Jesus*;

Who in these last Days hath appeared, accomplished his Course in the Flesh, ascended to Heaven, and daily manifests himself among Believers in the Holy Ghost:

And since the Mystery of the Father, and of Christ, is One only uniform thing; and also none can know the Father, except thro' the Son:

Therefore it is of the highest Necessity, that all Servants of God, and Heralds of the Kingdom of Christ, should diligently preach the only Lord *Jesus Christ*, whose Knowlege is above all things.

Therefore also we should faithfully admonish one another, that we Servants of Christ preach only and alone this our Lord, on whom the whole Counsel of God rests:

That so we be not found as Law-Preachers, or Preachers of any other worldly sort, who teach and utter our own reasoned Thoughts, and shall be rejected by the Lord as false Servants. (Seet. VI.)

That Christian Doctrine and Life is to begin and proceed from the Death and Resurrection of Christ.

IT is also not enough, that the Ministers often mention and repeat to the People these Words, "*Jesus Christ* is our Saviour," and the like.

For the Gospel of the Kingdom consists not in mere

mere Sound, and bare Words, but in the true Power of God :

Which lays hold of the Hearts of Believers, changes, renews, and makes us poor Sinners Children of God, and right heavenly Men, whose Mind and Disposition is not according to Flesh and Blood, but according to God.

But that one may attain to such Gifts and Graces, the Beginning must be made with the Death and Resurrection of Christ ;

And thus, in his Name, Repentance and Remission of Sins be proclaimed : This is the Sum of all Christian Preaching.

Such kind of Preaching did our Lord himself in-join to his Disciples, and the Apostles afterwards keep to, the Elect receive in Faith, the Holy Ghost confirm, and the whole World cannot deny it.

On this Occasion the following Passage is to be considered : *Then opened he their Understanding, that they might understand the Scriptures.*

And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the Dead the third Day ; and that Repentance, and Remission of Sins, should be preached in his Name among all Nations, Luke xxiv.

Here we see, that this Preaching of Repentance, and Remission of Sins, begins to take place after his Resurrection.

For then, in the Name of him who had suffered, died, and rose again, Repentance and Forgiveness of Sins was to be preached.

Therefore is the Purport of all Sermons to be directed to this Point : And afterwards, in Consequence of this, *will Error be removed, Morals be reformed, and what is good promoted.*

To this pertains, that it was after his Resurrection the Lord sent his Disciples to preach.

It is to be observed at the same time, that by the Resur-

Resurrection the whole Course of Christ is to be understood ; as, namely, the Ascension into Heaven, and imparting of the Holy Ghost, together with the following Transactions in the Consciences of Believers.

Likewise the Sermons of *Peter* in the Book of the *Acts*, Chap. ii. iv. v. xi. xvii. and xx. are to be searched into, where the Order just now set forth may be discovered, in regard to Salvation thro' Christ.

For they throughout point to Christ's Death and Resurrection ; whereby they invite to Repentance, and Forgiveness of Sins, which is the Sum of our Gospel.

Such Sermons of the Apostles should be diligently looked into, that so we may begin where they have begun, and arrive to a like Progress and Growth in Christ.

Here it will be said, Must a Man begin and end with the Death of Christ ? What Use are then the Evangelists of to us, where they describe his Birth and Life ?

Answer. The Birth, and the whole Life of Christ, was a Preparation for his Death, in such manner, that his Dispensation, and his Life and Doctrine here, were intirely directed to our Salvation.

As he was sent by the Father, and came into the World to save Sinners, so he certainly did pursue the Appointment faithfully, and ordered all his Words and Actions to that End.

Therefore the Spirit in us seeks for nothing in all his Doctrine, but the Word of his Cross, and of his Glory (1 *Pet.* i. 11.).

In like manner it looks at Christ's Works and Miracles, wherein it traces the inward Course of Grace, and the spiritual Transaction of Christ in the Heart : For out of blind and deaf Sinners, he makes such who can see, and hear the living Voice of the Father ;

Father ; out of the Lame, complete Heroes, who victoriously run the Way of God.

He takes away the Malady of Sin, thro' his wholesome Grace ; and quickens the dead Sinner, thro' the Spirit of his Resurrection.

Therefore Faith hears of the outward Miracles of Christ, and wonders thereat ; but wonders much more within itself at the inward and spiritual Operations, which he daily performs in the Holy Ghost, which surpass all the Reach of Reason.

The Birth of Christ effected by the Holy Ghost, shews us, that we become Children of God,

If so be that we, over and above the Birth which is of Flesh and Blood, are also made new and heavenly People by the same Holy Spirit whom Christ affords us.

Therefore do the Evangelists so describe the Birth and Life of Christ, because it is intirely subservient to our Redemption ;

And because the dying to the Flesh, and the rising again according to the Spirit in Christ, are therein shewn and displayed. (*Seet. VII.*)

How our Sinfulness ought to be understood out of Christ.

THE Apostle writes, that God commendeth his Love towards us, in that while we were yet Sinners and Enemies of God, *Christ died for us, Rom. v.*

Hence it comes to pass, that Sin becomes hateful and detestable to us ;

Since it was necessary, that the Son of God should die for us, in order to take away from us this very Load of Sin.

Has he been once offered up for us thro' the Holy Spirit, and obtained eternal Redemption for us?

Hence

Hence it appears, what Harm and Curse there lies in our Heart,

Which could be purged and sanctified only thro' such a costly Sin-Offering, and Sprinkling of the Blood of God ; otherwise there was no Help to be found any-where else.

God is the Creator of Man, and he ought to be quite devoted to his God : But now this is not in his Nature.

For he looks at the Creatures, at himself, and his own Pleasure ; and makes himself such an Idol, to which he even converts the Honour due to God, and will have it at Bottom : Whence it comes, that no one likes to be despised. (*Seet. VIII.*)

The Knowledge of Sin is to be sought in Christ without Law.

THE Apostles have taught Men to know our condemned Nature quite speedily in the Death of Christ, as the *Jews* came to know their Sin in the Law of *Moses* with great Labour and Tedioufness.

Accordingly they simply, without Law, set forth to the *Gentiles* their Sin, and the Atonement thro' Christ ;

And directed no one backward to *Moses*.

For if one teaches People to know Sin by the Law, *it is only a dead and cold thing*, and has no Life.

What Pains have they taken with the *Jews*, to bring them off from *Moses*, and lead them wholly to Christ ! Why would we then send our People from Christ to the Service of the Law ? (*Seet. IX.*)

Why Paul hath discoursed so much of the Law.

BUT where false Apostles had stepped in, and taught the Necessity of the Law, together with Christ,

There

There the true Apostle was constrained to shew, to what End, and how far, *Moses* was useful with his Ministry :

Which among the *Gentiles* he would have had no need to do, since these believed and hoped simply from Christ the Forgiveness of Sin ;

Depended upon him, followed him, and looked to him, in all their Undertakings :

For he that believeth in Christ hath everlasting Life.

Therefore the believing *Gentile* needs no legal School-master ; he has previously obtained the Freedom of Children. (*Seet. X.*)

That the Jews were brought to Faith under the Law, as the Gentiles without the Law.

YET it is true, the Church, which was gathered among the *Jews*, did keep up the Law together with Christ, without Detriment to the relying upon Christ, with great Zeal.

Whereto *Malachi*, as he is describing the Kingdom of Christ, and concluding and sealing all the Prophets, doth admonish them in the Person of God :

Remember ye (saith he) the Law of Moses my Servant, which I commanded unto him in Horeb, for all Israel, with the Statutes and Judgments.

Wherefore, and how long, does God by *Malachi* command the Law to be remembered ? Therefore, and so long, till they should come to know the Inability of the Law, and its true Use :

That is, till they should thereby get an ardent Desire after the Coming of the Day of the Lord ; and till *Elias*, the Preacher of Repentance should come, and prepare the Lord's Way among the affrighted Sinners.

Afterwards *Moses's* Office was at an End : However, it was observed voluntarily, without Commandment, by those who were accustomed to it ;

And

And who, by the outward Performances of the Law, refreshed their Faith, and the inward heavenly Treasure, and represented it to themselves :

Which the Church at *Jerusalem* did, and none else any-where.

Therefore St. *Paul* teaches no Defection from the Law ; but, out of Respect for the other Apostles, receives at *Jerusalem* the Purification according to the Law :

For he would be looked upon as one, who counted the Law good and right, and did not cast it away as evil.

On the other hand, the Apostles Church at *Jerusalem* would also not bind the believing *Gentiles* to the Law, as zealous as they were for it themselves, *Acts* xxi.

For it might perhaps be of Service to the Believers from among the *Jews*, who made a right Use of it, on Account of their being long accustomed thereto ;

Because, by Occasion of the Practice of the Law, they reminded themselves of their Lord *Jesus Christ*, his Gifts and Grace, and their own Sins.

But to the unexperienced *Gentiles* it would bring a false Confidence in the Works ;

And, whether taught before or after Christ, would imply, as if all was not to be found in Christ.

Even (I say) the same Works of the Law, which the believing *Jews*, by reason of Experience, perceived perhaps to be useful to them, for sake of the Figures and Signification ;

And had no need to apprehend, that they would lose the present Grace, and return to the beggarly Elements of this World, so long as they were fully minded to stand in the Grace they had attained. (*See* XI.)

The Difference between the Preacher of Christ among the Gentiles, and him who preaches among the Jews.

THERE is therefore a Difference between the Apostleship to the *Gentiles*, which was committed to *Paul*, and the Apostleship to the *Jews*, which *St. Peter* exercised.

The one is zealous for the Law, without Harm, *Acts* xxi.

The other takes no Share in the Law, and has nothing at all to do with *Moses* ;

Unless accidentally, so far as he testifies of our dear Saviour ; and thus is profitable for Doctrine, for Reproof, for Correction, &c.

Therefore we who are of *Gentile* Extraction, having to deal with *Gentiles*, and not with *Jews*, should, without the Law, proclaim the Grace in Christ, as *Paul* was wont ;

And not, with *Peter's* Church gathered at *Jerusalem*, have such recourse to the Law : FOR CHRIST IS OUR SUFFICIENCY : WHAT WOULD WE HAVE MORE ? *John* i. (Sect. XII.)

By what Occasion the false Apostles sprung up.

HENCE it is, that the false Apostles used for their Pretext the Church at *Jerusalem*, which was zealous for the Law ; and of whose Commission they boasted among the *Gentiles*, but without Truth :

And presumed to draw after them those who believed among the *Gentiles*, from Christ to *Moses*.

Which yet the Church at *Jerusalem* did not do.

And *Paul* did not give place to those false Apostles, but admonished the believing *Gentiles* to continue steadfast in the pure Faith.

For which End it was necessary for him to recite
C some-

something of the Observance, Use, and Effect of the Law, and *Mosaic* Worship: Not that he properly thought thereby to bring them (the Believers) to a further Knowledge of Sin, from which they were already justified,

(What still remains of Sin being also much more clearly understood in and thro' Christ)

But he entered into such Dissertations about the Law, that he might preserve them from trusting therein, as from a pernicious thing;

And to confirm them in Christ, who, without the Law of the Letter, bestows the Spirit of the Law of Life, which abides to Eternity.

Therefore we the Ministers will follow this Way of Preaching, which the Apostle used towards the *Gentiles*;

Where, without Law, they have in Christ pointed out to Men their Sin, and declared Grace and Forgiveness of the same out of and thro' him.

And yet if we should happen to treat upon a Scripture before our Congregation, which speaks against false Apostles and Law-Teachers;

Then it ought, however, to be rightly explained, and the Simplicity (2 *Cor.* xi. 3.) of Christ, without the Help of the Law, be at the same time insisted upon.

This serves to true Edification in God, and prevents many Errors, which otherwise indiscreet People would very soon pick up from the Sound of the Expressions, and would then maintain without understanding. (*Seet.* XIII.)

*Concerning Repentance and Forgiveness of Sins,
or concerning the Process of Grace.*

AFTER that out of the Sufferings of Christ, and his Entrance into his Father's Glory, the Knowledge of Sin hath arisen,

Then

Then follows regularly a sincere Repentance ; that is, a true Sorrow of Heart, and Dislike of Sin :

And also the Forgiveness of the same ; since on that Account the Son of God was given by his heavenly Father to the World, to suffer and die,

That he thro' his Death might bring us to Life, and to the Enjoyment of heavenly good things.

Where now the Father manifests his Son, and propounds him to the Conscience, there follows a firm Faith, and hearty Reliance on such an inconceivable Grace of God.

This Faith justifies : *For he that believes in me, saith the Lord, hath everlasting Life :*

He has broken thro' out of Death, and is written down in Heaven, where nothing defiled or unclean can enter.

This is the Procedure of Christ, and his Advent of Grace thro' his Spirit :

That every one learn, out of the Death, Resurrection, and Ascension of Christ, to fly from his own acknowledged Sin, and condemned Nature, to the Gift of God in Christ, and make a final Resignation of himself thereto :

By which Resignation that Grace is received, thro' which all past Sin is forgiven us, and no more imputed for Punishment.

There is also together herewith the Spirit of Christ, who opens and brings to Light more and more the secret Sin, and hidden Malady of the Heart :

Which he daily consumes ; and daily clarifies the Heart, as the Fire does Silver, and refines it from the Scum and Filth of Sins.

For the Holy Spirit has Two Works in us ; the one, that he thro' Grace comforts the Believers, whom he made new Men ;

The other, that he helps us, that we become Heirs according to Hope of eternal Life (which comes to pass, if we persevere in the Warfare of Faith) :

That we daily die away to the Flesh, and also become spiritual and heavenly minded. (*Seet. XIV.*)

Repentance, which is found in Christ, is the Foundation.

Repentance is the Foundation; but, as we have already said, it should be sought in Christ.

The God of our Fathers raised up Jesus, whom ye slew, and hanged on a Tree, says Peter (to the Jews.)

Him hath God exalted with his Right Hand to be a Prince and a Saviour, for to give Repentance to Israel, and Forgiveness of Sins, Acts v.

This a short and complete Sermon, which includes the whole Transaction of God, accomplished thro' Christ. (*Seet. XV.*)

That the Mystery, which was hid from the Foundation of the World, is this: That Christ is preached without the Law to the Gentiles: Together with other Scriptures concerning Repentance.

They said, *Then hath God also to the Gentiles granted Repentance unto Life, Acts xi.*

In which Words the glorious Riches of the Mystery, that is, of Christ among the *Gentiles*, is denoted, which had been kept secret from Ages and Generations.

Now he who has the Office of Preaching among the *Gentiles*, and will thro' the Law stir up Sin, and procure Repentance, he darkens the most excellent Mystery and Glory of Christ;

Namely, that the Holy Ghost, thro' Christ, equally falls upon the *Jews* under the Law, and upon the *Gentiles* without the Law. This is well to be observed.

Paul, at Thessalonica, reasons with the Jews Three Days

Days out of the Scriptures, opening and alledging, that Christ must needs have suffered, and risen again from the Dead :

And that this Jesus, whom, said he, I preach unto you, is Christ, Acts xvii.

Again at Athens [to Gentiles], And the Times of this Ignorance God winked at, and now commandeth all Men every-where to repent ; because he hath appointed a Day, in the which he will judge the World in Righteousness, by that Man whom he hath ordained ;

Whereof he hath given Assurance [or, in whom he hath offered Faith] unto all Men, in that he hath raised him from the Dead.

Acts xx. I have testified both to the Jews, and also to the Greeks, Repentance towards God, and Faith toward our Lord Jesus Christ. (Sect. XVI.)

That Christian Repentance may also be taught out of the Prophets.

WHEN, now, fine Sayings out of the Old Testament, concerning Repentance, are to be handled,

They are to be handled at present no otherwise than in Christ, as hath been already shewn, to whom all the Prophets refer.

As for Instance, this Saying of *Jeremiab*: *If that Nation, against whom I have pronounced, turn from their Evil, and repent, &c.*

This is now to be heard *with Christian Ears*: And it is to be remembred, that such Repentance is rightly sought, found, and attained, only with Christ ;

That so no one may imagine a Zeal for Reformation springing out of himself, without the Operation of Christ ; and persuade himself, that he of himself is nigh unto God. (Sect. XVII.)

That we are continually to increase in the Knowledge of Christ, and that every one ought to examine his own Faith.

THIS Doctrine should be daily increasing among the Churches, and faithful People,

Who should continually make their Calling more sure, thro' a diligent Searching and Growth of their own Faith.

For he who does not increase in the Understanding and Feeling of Christ, does decrease, and go backwards;

Or else has never yet been rightly on the Way.

Here the Exhortations and Admonitions of *Paul* are useful; in which the Ministers should be well versed.

Further, the Election and Grace of God does not fall away, on which all rests.

Yet should the People be taught to prove within themselves, and to examine, whether such an Election, and gracious Will of God thro' Christ, has taken place in them, and is come to Execution, or not;

That is, that each one know, what he has really received from Christ, and what he is deficient in towards the Understanding and Knowledge of Christ.

Hitherto of the Doctrine of Christ, which begins with his Death and Resurrection.

In the Death of Christ, the Knowledge of Sin, and true Repentance, is taught;

And Forgiveness of the same, according to his Resurrection; whereby, thro' Faith, and thro' the Gift of God, Christ in the Spirit, the chosen Hearts are impregnated with divine Seed:

And out of that incorruptible Seed are born into the Kingdom of Heaven heavenly Men; that is, such who from their Hearts begin now to forsake Sin,

And

And to practise Righteousness and Godliness, with an Experience of the Love of God in Faith.

This Doctrine *ought to be pursued* in all Sermons *.
(*Seet. XVIII.*)

* This is very well expressed in that excellent Hymn, which all over the *German* Protestant Churches is to be sung in *Lent*.

Wie heftig unsre Sunden
Den heil'gen Gott enzündet,
Wie Rach und Eifer gehn,
Wie grausam seine Ruthen,
Wie zornig seine Fluthen,
Will ich aus Jesu Leiden sehn.
Ich will daraus studiren,
Wie ich mein Hert3 soll zieren.

How greatly Man incenses
The Lord with his Offences ;
How hot his Anger glows,
How rig'rous he chastises,
When he with Wrath baptizes :
This to me Jesu's Suffering shews.
From *thence* I'll be taught wholly,
How my Heart shall be holy.





THE
CHURCH-LITANY
OF THE
BRETHREN;

USED IN

*The Brethrens Communities, and also in all
the Places where there are regulated Con-
gregations:*

Together with

*The RITUAL of the Synod and the Convo-
cation-House.*

<p>K <i>Choir I.</i> Yrie, (<i>Lord</i>) Christe, Kyrie, Christe,</p>	<p><i>Choir II.</i> Eleison! (<i>Have Mercy</i>) Eleison! Eleison! Eleison!</p>
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Both Choirs.

God's Lamb, our holy God and Lord,
To needy Pray'rs thy Ear afford,
And on us all have Mercy.

Our Father in Heaven! &c. &c. *

Lord GOD Son! the Saviour of the World,
Confess thyself our own!

* Here the Lord's-Prayer is to be spoken, or sung.

Lord GOD Holy Ghost,
Abide with us for ever!
 [Selah.**]

Be gracious unto us!
Thou Father to Almighty God!

Be gracious unto us!
Dearest Emmanuel!

Be gracious unto us!
Thou Searcher of the Heart!

Most Holy Blessed Trinity! :||: :||:
 We praise Thee to Eternity;

*The Father in the Father's Throne,
 Also his true and only Son,
 The Spirit Comforter well known:
 In the Lamb's Person it is done.†*

From all Sin,	}	<i>Keep us, our dear Lord and God!</i>
From all Error,		
From all Coldness to thy Merit and Death,		
From the Devil's Power and Craft,		

** *Selah* is a Mark to signify, that when the *Litany* is used, at those Parts of it a Pause is made, and either some proper *Antiphons* are sung, or the Musick alone is heard.

† It is a very sensible Pleasure to us, to find our Practice in this respect conformable to that of the National Church, as is to be seen in the Form used at the Coronation of the Kings of *England*; which is as follows: “ God, which is God the
 “ Son, *Jesus Christ* our Lord, who was anointed by his Father
 “ with the Oil of Gladness above his Fellows, grant that by
 “ this *Unction* the Benediction of the Holy Ghost may be pour-
 “ ed upon thy Head, and penetrate to the Bottom of thy
 “ Heart, to the Intent that thou mayst receive the invisible
 “ Graces; and that having governed thy temporal Kingdoms
 “ with Justice, thou mayst live eternally with Him, who, being
 “ without Sin, lives and reigns in Glory with God the Father
 “ and the Holy Ghost. *Amen.*”

From

From Tumult and Sedition,
 From the wicked World,
 From the Deceitfulness of Sin,
 From Misunderstanding and Hy-
 pocrify,
 From Confusion,
 From untimely Projects,
 From all Loss of our Glory in thee,
 From unhappily becoming great,

*Keep us, our dear
 Lord and God!*

[Selah.]

With thy holy Birth,
 With thy childlike Obedience,
 With thy Meekness and Humility,
 With thy excessive Poverty,
 With thy incessant Troubles,
 With thy Sickness and Miserie,
 With thy Contempt,
 With thy Temptations,
 With thy Watching and Fasting,
 With all the Merits of thy Life,
 With thy holy Intercession,
 With thy holy Testaments, *

*Bless us, our dear
 Lord and God!*

[Selah.]

By thy Agony and bloody Sweat,
 By thy Extremity in the Garden,
 By thy Bonds and Scourgings,
 By thy precious Blood,
 By thy Cross and thorny Crown,

*Comfort us, dear
 Lord and God!*

[Selah.]

By thy Thirst and Drink of Gall,
 By thy happy Death,
 By thy Rest in the Grave,

*Comfort us, dear
 Lord and God!*

* Here, at the General Synods, one proceeds to the Baptism of the Adults, as likewise the Post-Communion.

By thy Going in the Spirit,
By thy holy Resurrection and Ascension,

} *Comfort us, dear
Lord and God!*

[Selah.]

At the End of all Distress,
Fetch us, dearest Lord and God!

We poor Sinners pray thee
Hear us, our dear Lord and God!

Bless thy holy Catholick Church invisibly, unite
her visibly, and bring her together from the
Ends of the World ;

Abide her only Shepherd, High Priest, and Sa-
viour ;

Keep all her Labourers in the Apostolick Mind
and Simplicity ; ^a

Preserve her Teachers and Messengers in Purity
of Doctrine, and Holiness of Life ; ^b

Rule and lead her by her Bishops and Presbyters
according to thy holy Will ; ^c

Send faithful Labourers into thy Harvest ;

Give Spirit and Power to preach thy Word ;

Keep her to the Word of thy Patience till the
End of Days ;

And manifest to her thy Wounds and Merits
daily by thy Spirit ;

Make the Word of thy Cross universal among
all those who are called by thy Name ;

Hinder and destroy all Designs and Schemes of
Satan and the World ;

Defend us against his Accusation ;

Hinder all Schisms and Scandals ;

Put far from thy People all Deceivers ;

Hear us, our dear Lord and God!

^a Here the Acoluths receive the Right-hand of Fellowship.

^b Here the Rectors or Pastors are ordained.

^c Here the Bishops are consecrated.

Bring back all that have erred, and are deceived ;

Forgive our Enemies, Persecutors, and Sland-
derers, and turn their Hearts ;

Let us find with Men that Peace which we have
with Thee, and with the rest of thy Creatures ;

[Selah.]

Grant Love and Unity to all our Congregations ;
Keep us in everlasting Fellowship with the
Church triumphant ; ^d

Let us once rest with her within thy Wounds
from all our Labour ;

[Selah.]

Bless and preserve all our Churches ;

Bring and keep all our Choirs in true Discipline
and Holiness ;

Bless the holy Matrimony ; ^e

Let those who marry be as tho' they did not
marry ;

Let them have a double Care for what belongs
to the Lord ;

Teach them to beget and bear for Thee all the
Fruit of their Bodies ;

Regenerate our Children thro' Water and the
Holy Spirit ;

And take them in thy Arms from the Mother's
Womb ; ^f

Perfect Praise out of the Mouths of our Suck-
lings ;

Hear us, our dear Lord and God !

^d Especially *N. N.* (*viz.* Brother *David Bruinings*, late of *Amsterdam*, and Sister *Maria* the Negro, late at *Herrnhag*, both deceased in *July* last, 1749. in which way the last departed Brother or Sister are always named, till followed by some others ; except at *Easter*, when the Names of all the departed Elders since the last *Easter*, are named in the Convocation-house ; and in each Place, its nearest Members)

^e Here Marriages are solemnized, if there be any.

^f Here Infants are baptized.

Let our Little-ones grow up in the Nurture and
Admonition of Thee ;

Keep the single Brethren and Sisters chaste, both
in Body and in Spirit ;

Remain the Hope of our Widows ;

[Selah.]

Give to all thy People Tents to dwell in, and
Chairs to preach thy Gospel ;

And set them to thy Praise on Earth ;

Take all the Need of the Church upon Thyself ;

Pour out the Holy Ghost on all thy Servants
and Handmaids ;

Sprinkle all those who minister in the Sanc-
tuary ; ^g

Keep thy Eyes open on all thy Witneffes and
Messengers, both by Land and Sea ;

Let Spirit and Fire rest upon their Testimony ; ^h

[Selah.]

Keep our Doors open among the Heathen,
and open those that are still shut ;

Do not leave those Heathen desolate, from
whom we are driven away ;

Have Mercy on the Negroes, Savages, Slaves,
and Gypsies ;

Deliver the Ten Tribes of *Israel* from their
Blindness, Rage, and Malice, and keep their
Sealed ones ;

Bring in the Tribe of *Judah* in its time, and
bless its First-fruits among us ;

[Selah.]

Watch graciously over Emperors, Kings, and
Princes, and hear our Intercessions for them
all ; ⁱ

Hear us, our dear Lord and God !

And

^g Here Deacons are ordained.

^h Here the Messengers to the Heathen are dispatched.

ⁱ Here, in the General Synod, and the *Brethren's* Commu-
nities, are added, according to the Date of the Settling of our
Churches,

And let us lead under them a quiet and peace-
able Life, in all Godliness and Honesty ; ^k
Guide and protect all our dear Magistrates ; ^l

[Selah.]

Comfort and help all the Weak-hearted and
Afflicted ;

Send Help to all that are in Distress and Dan-
ger ;

Set at Liberty such as are unjustly imprisoned ;

Let all those who are imprisoned for the Word
of God, live by the Word, which kept
Thee in the Desert ; ^m

Prove the Saviour of all Men ;

Have Mercy on all thy Creatures ;

And hear us graciously ;

Hear us, our dear Lord and God !

O *Christ*, Almighty God,

Have Mercy on us !

O thou Lamb of God, which takest away the Sin
of the World,

Be joyful over us !

O thou Lamb of God, which takest away the Sin
of the World,

Own us to be Thine !

Churches, the following Powers,, ——— Especially, the Houses
of *Great Britain, Brandenburg, Saxony, Denmark, Orange, Ysen-*
burg, the States of *Utrecht*, &c. &c.

^k The Form prescribed to be used in our Churches in *England*,
and the Dominions thereunto belonging, is as follows :

“ We beseech thee also to pour down thy Blessings in a plen-
“ tiful Manner upon our Gracious Sovereign King *GEORGE*
“ the Second, and upon all the Royal Family.

“ Grant that he may enjoy a long and happy Reign over us,
“ and that there may never be wanting one descended from him
“ to sit upon his Throne, and to preserve thy true Religion in
“ these Nations.”

^l Here the *Seniores Politici* are consecrated.

^m Here the Names of those are read, of whose Sufferings we
have just received Notice.

O thou Lamb of God, which takest away the Sin
of the World,

O leave thy Peace with us !

Christe,	<i>Hear us !</i>
Kyrie,	Eleison !
Christe,	Eleison !
Kyrie,	Eleison !

Both Choirs.

O Lord of Hosts, : || :
Eternal God,
Each Creature's Head ;
Blest God, : || : who all Things made ;
God, who the World so wide : || :
Dost guide ;
Who mad'st by Blood,
What spoil'd was, good,
And sanctify'st all ! : || :
About thy Neck we fall. : || :

Sure as Thou liv'st, : || :
Lord God, and mov'st
On Cherubim,
And aw'st : || : the Seraphim ;
As *Jehovah's* thy Name, : || :
And Lamb ;
So sure's thy Blood
The chiefest Good
Of Mankind poor, : || :
Till Death shall be no more. : || :



EXTRACTS *from the Minutes of several General Synods of the Unitas Fratrum, shewing the inward Plan of their present Conduct.*

INTRODUCTION.

*W*Hereas the only thing which, amidst all the Best clearing themselves from all Accusations, makes the Brethren's Way still somewhat enigmatical to Part of their Fellow-Christians, is, partly their uncommon Tenderneſs for all Sorts of Souls, of what Persuaſion ſoever (which, by ſome, as Jews and Heathens, is returned to them), partly their wonted Concerning themſelves about the Proteſtant World in general, ſettled or unſettled, though not without a due Call: Therefore it will be uſeful to give our Reader ſome Introduction into this our Way of acting with our different Brethren in Chriſt.

When the Brethren, being an Offspring of the Oriental Church, got their firſt Call from God to proteſt againſt Novelty, and recommend the primitive Way of delivering the Goſpel; there were no Diviſions in the then beginning Evangelical Way: The Anglican and the Bohemian Reformers, the only ones in that Age,
were

were but one and the same in Christ, as is to be seen by their Correspondence.

In the following Age, notwithstanding the real Division in Christianity, which the German Reformers occasioned, partly in carelessly dropping Apostolical Episcopacy, partly in mistaking the Spirit of Church Discipline; they not only treated the Brethren in a very civil Manner, in regard to their particular Constitution, which they, for the Space of Two hundred Years, always praised and commended; but also encouraged them, by Letters and Messengers, not to remain hidden within their narrow Bounds, but rather communicate their Good with other Christians, yea with all the World. A Matter upon which Dr. Luther very much insisted, as is to be seen in his Preface to the First Edition of his German Liturgy.

As our Brethren, from their first Beginnings, in some respect, remained more acquainted with the Spirit of Witnesses, than their Fellow-Protestants; because the latter waited not long for the Privilege of a Body-Politic, supported by many of the most formidable Powers of this World; which Privilege the genuine Stock of the Brethren's Constitution never wanted nor claimed at any time; but, on the contrary, enjoyed seldom long the Use of their Properties and Inheritances, being, in Consequence of the Faults of their Fellow Citizens, successively destroyed in their own Country, and dispersed in several foreign ones: The Spirit of an impartial Love to all the Protestant Churches became more and more particular and proper to the Brethren; and

D

so

so grew the Desire of being serviceable to them in Christ. But forasmuch as in these latter Times, some pious and zealous Teachers among almost all the Protestant Divisions, setting up Societies of their own, became apprehensive of the Brethren's incroaching upon their Affairs, and getting the better thereof; and accordingly opposed their charitable Endeavours, and stirred up other Divines, not more benevolent towards the Brethren than themselves, tho' from different Reasons; wherefore it was to be feared, the Brethren might use some Endeavours for repelling these Assaults: It was in order to prevent the same, that all those Rules of the Synod, which are marked thus *, were contrived.

E X T R A C T S, &c.

1739. Synod **T**HE Church, called *Unitas Fratrum*, is the oldest of the whole Protestant Body. This we let be so, because so it is. The more our dear Saviour purges from it all that is sectarian, the better pleased we ought to be; yet we dare, of our own Will, do nothing to this End.

Some certain Regulations, as Elders, separate Care of both Sexes, Choirs, Bands, &c. must be *alike* in all Congregations; but others may be different.

Taking an Oath is not forbidden us. But since there are Brethren, and other Souls, whom we hope to be serviceable to in greater Points, who are of the Opinion of its being forbidden; therefore many of our Labourers rather run some Risk themselves, than take an Oath, and offend their Brethren, for whom Christ died.

* As long as we do not forearm the Members of our Congregation in a sectarian Way, instruct them
2
about

about Facts, bind them to us with a sort of personal Affection, but purely direct them to Jesus himself; it is unavoidable but they will want Answers to give to many Objections, and leave us but slenderly vindicated before Adversaries: But let it be so.

The *little* Instances of *Faithfulness*, which none is a Judge of, but our invisible Head, are the Jewel of the Congregation's Decorum.

December. * Our Saviour's Instructions absolutely deny us to have any Business to judge Servants foreign to our Way, or to lord it over any one, or even attack any one, except privately in the Candour of the Witness-Spirit.

1740. *June.* * There are the following Occasions, whereby we come to labour upon Souls that are without our Circle.

1. Our Brethrens public Discourses from the Pulpit.

2. Our Writings.

3. If Evangelical Ministers apply themselves to us.

4. People from distant Places, who become awakened by passing among us.

5. When one, in his Passage, meets with Minds that are deeply thoughtful, at a Loss, and become distrustful towards every-body, for whom one feels Compassion, and who are, perhaps, already forsaken by the Physicians of the Mind.

6. All the erroneous or schismatical Spirits, and,

7. Whoever else come in our Way, who have no Foundation belonging to them. Upon all these Occasions, our Ministry cannot be with-held.

For Demonstration, one is to make few Quotations or Allegations; for Explanation, as many as one has at hand.

* We avoid all Ground-or Places, which other Servants of God, with or without Right, do dispute with us: From the Maintenance of which, little Blessing would ensue.

Synods are extracted Assemblies of Labourers out of all the Congregations, where, to the end that all the Congregations may take notice of it, it is examined,

1. How we now stand with our Saviour ?
2. How we are situated with respect to the States we dwell in, and our Neighbours ?
3. What Alterations take place about Things or Persons ?

The inward Worth of a Soul qualifies for no Office.

There is therefore no Inference to be drawn from several Offices to the Internal of him who bears them.

Eod. July. * *Paul's* Rule is our fundamental Rule in our Undertakings: Not to preach the Gospel where Christ is already known. Therefore the Division of Ground into *ours*, distinct from other Teachers, *into common Ground*, *i. e.* where both they and we have a Share, and into *strange*, that is, such as is not at all properly to be taken care of by us, is a real one, although not quite without Exception, in case of a due Call. Yet no one belonging to us can make such an Exception, without first asking at the Synod.

Octob. We are to go with the Blood-Theology (of which *Ignatius* speaks so much) thro' all the World, and, on this great Pulpit of our Saviour's, to prove Self-Holiness a Fable ; to declare Self-righteousness to be Treason before the Tribunal of God, and all the sensible Poor and Miserable to be blessed and saved at their humble Request ; and herein shall we neither fear nor spare any thing.

The Difference between those *zealous Servants* of God, who, in *Germany*, by some were called Pietists, in *England* Methodists, in *France* Jansenists, in *Italy* and *Spain* Quietists, in the Romish Church in general often known by the Character of Preachers of Repentance and Ascetics, but in the Protestant Church generally

nerally thought Mystics, on the one Side, and our Oeconomy on the other, is this : The former strive either for an Alteration of the Behaviour, or of the Thoughts, or both ; or for an Alteration in the religious Worship ; or are for abolishing all the external Part : We preach nothing but the crucified Christ *for the Heart* ; and think, that, when any one gets hold of *Him*, all that is idle vanishes away from such a Person, and all necessary Good comes, together with the living and abiding Impression of the loving and faithful Lamb of God, who was once a mortal Man in Reality.

We keep up the Institutions of the Apostles strictly and simply, as being the safest ; at least we choose, that their Spirit should be perceptible in ours : But we interfere in no manner to controul the different established Forms in *Christendom*.

The highest Art of Moralizing consists, 1. In Glorifying of the Wounds of Jesus, which got us the Privilege to be holy before the Eyes of the holy God ; and to sympathize with his spiritual Law, or the Mind of Christ. 2. In demonstrating, that there is nothing in this Life, which can either be important and dear to us, besides the precious Merit of Jesus, or extremely painful and formidable, when we are once possessed of that. That we are certain, he who redeemed us with his own Blood, can preserve us, according as he knows how, and will also do it.

Thro' the Blood of Jesus, the Souls must be brought to Repentance, that, in their Case, for so long a time, there has been no other Appearance, than as if it had been shed in vain for them. The Wages for him who has travelled, must be demanded, *Isa. liii.*

If one speaks ever so much of Heartiness, yet one Person cannot give it to another. One may, perhaps, stir up a Longing after it ; but this might, in the End, make the Hearers quite melancholy. One

must talk of that Lamb, which is God who appeared in the Flesh, and his Heartiness, and describe him from his Cradle to his present daily Manifestation of himself in the Hearts, and thus the Hearers become hearty, and do not know how they became so.

We have to do with Three Sorts of Souls. 1. Those who, thro' the Word of Christ's Sufferings, have flowed together in one Spirit with us : Of these there is a great Number, and those who content themselves with this, are to us an agreeable Prospect. 2. * Those who now long also to have the same Look and Form with us ; and since the most are not at all, and the few others are only in part, able and permitted to bring this to a Possibility, therefore these Congregations are an Object which gives us much Trouble. The 3d Sort are those Houses of the Lord, which, *à priori*, have been built purely for Churches, and Schools of the Holy Ghost, and know no other Cause of their Foundation : These are that *substrata Materia*, which is quite to our Purpose, and the Object of the Service of all our Labourers.

1741. *March*. The Simplicity of our Theology must shew itself in this, that whoever will, out of the Bible, dispute any Position with us, must speak against Evidence clear as the Noon-day. Therefore we must be very careful in the Texts we allege.

June. * One should not only of one's own Accord take away no Sheep from pious Ministers, but even, when some offer themselves, carefully set before their Eyes all the Inconvenience and Inconsiderateness of their Enterprize, and also all the good and laudable Circumstances of the Oeconomy they have been under hitherto, and which, perhaps, they had never yet taken notice of.

July. We interpret the *Unction* properly only with regard to the Doctrine ; that is, a Christian, an anointed Soul, is able to keep the Doctrine pure ; so that one shall hear nothing from his Mouth but Truth.

Truth. See 1 *John* ii. in the Context. Probably *John's* Words do not relate to particular and practical Circumstances. It is that *knowing*, whereof the Lord Jesus speaks, *John* vii. 17.

The most antient Rite of casting Lots, reasonably fixed and rightly used, has this Benefit, that, if a Convocation should be degenerated to Fourteen Members of that known Character of *Proditor*, or at least *Traditor*, against One faithful Servant, those Fourteen would not yet be able to overthrow the Constitution ; because, when this One finally appeals to that antient Way of Decision, by our Canons it cannot be refused him, and Providence gets the Reins to dispose finally of the Matter.

November. *Holiness* is to us not to be delivered as a Duty, but as an inestimable Privilege of a Christian, purchased to him by Christ's Blood, 2 *Pet.* i.

If our Form also should again pass away, yet it is enough, that we have anointed *our Time*. The Lord's Design is, however, carried some Steps farther.

All small Sects seem, even in their First Times, to have taken in something, which must once prove destructive to them. One, the Article of absolute Reprobation ; another, so much of the Exterior, and of Grimace ; a Third and Fourth, the setting aside the Ordinances of Christ ; a Fifth, the Prejudice against all that can be called traditional or external, good and bad ; a Sixth, the overstrained Spirituality ; a Seventh, the unseasonable Sublimating of the human mental Powers ; Part of a late one, the Semi-pelagianism, and so on. Let us abide by the plain Sense, the *Augsburg* Confessors took from the Letter of the Scripture ; so we shall remain in an Equilibrium on all Sides.

Simplicity must not be an Effect of Stupidity, and degenerate into Rudeness. It is an humble and serene Turn of Mind, which always takes the Things

so as they are, and does not like to draw a Consequence, unless it presents itself necessarily.

When a Brother loses his Gift, he shall also, for a time, be excused from the Office which was given him in Consequence of it. The Gift restored to him, obliges him to further Service.

* Great Care should be taken not to strengthen such Preachers in their Scruples, who have a Living, and think to keep it. Livings are Vassalages of the Civil or Spiritual Magistrate. A discontented Minister is a murmuring Liege-Subject; and it is meddling in a Crime tending to disturb public Peace, when one rashly concerns himself with the Scruples of Pastors.

To an Elder belong :

1. A simple Heart. 2. An anointed Behaviour. 3. A general good Credit. 4. An Inclination to Stillness. 5. More Conversation with the Saviour than Men. 6. A merciful Heart. 7. A respectable Presence. 8. And, before all things, what, amidst these, must never be wanting, the shame-faced Blushing of a formerly pardoned Sinner.

Our indelible Character is, 1. To keep to the Word of the Sufferings of Jesus. 2. Always to kindle up afresh the first Love, before it be extinguished. 3. To remain little and mean. 4. And to judge nothing that is without our Sphere.

Since the learned World is very sophistical, and especially some Schools, one must, in alleging his Proofs, look narrowly what comes before or after the Text, or lies near it, which might furnish such People with a Sophism; also, whether the Demonstration we draw thence, is grounded on free and undeniable Words, or on such as can be weakened from another Quarter.

Altho' the Understanding of a Soldier of Christ may be superior to all human Cunning, yet his Heart must not be any more given to Suspicions or Surmises,

mises, than that of a chearful Suckling or Babe, as Jesus says, *Matt. xi.* and *David* and *Paul*.

The Directories for public Worship are a great Benefit in the Religions. If a Man, in his Performance, is obliged to be always contriving about the ceremonial Part, he cannot have full Presence of Mind in the chief Affair.

The more ashamed of Sin-having, the less liable to Sin-doing; the poorer one sets out, the richer he returns.

* Where our Brethren cannot *attend* their good Foundations, they must not build.

To Souls that are stirred up, we preach the Gospel.

* Settled Societies are to be instructed by Writing, and Word of Mouth, unto a faithful and wise Walking; and then, where one has any Access, recommended to the Magistrate, and Pastors of their Abiding-place, in general.

* The Reason why Deserters from other Oeconomies seldom prosper with us is, what our Saviour says; *No one presently desireth new Wine* (except out of Wantonness); *for the old is milder*.

Our Church must insist upon this her Privilege, that neither Time, nor Circumstances, nor Persons, nor any thing else, can alter her Plans; much less her Consistence, but only the Saviour's Will.

* As the present Endeavours of our Congregations have coincided with an Epocha as schismatical as any, and beside have suffered much hard Treatment from Part of the Clergy; hence we have got, for a time, a Spot of Prejudice, which we must be continually rubbing out, till the Idea which some among us have entertained concerning the usual Ecclesiastical Circumstances, quite wears away. Other discerning People might easier allow themselves in such a thing, than we can, in the Situation of Heart wherein we find ourselves.

Since

Since there still are *Sanballats* and *Tobias's*, therefore *Nehemiabs* are also still useful in the Congregations; but they must not extend their worldly Skill farther than to avoid being imposed upon by artful Deceivers.

Among our Labourers there must be no Strife about Incroachments; and the Heart of one must leap for Joy, when the other appears more forward than he.

Disputing, when one wants Reasons, out of a mere Spirit of Contention, is an Abomination to the Saviour.

The Preaching of the Gospel is the only ordinary Opportunity of *casting Seed* abroad. What one gets by Conversations is to be reckoned to the Harvesting; because what one will then find, must have lain there before.

The Congregations should not depart a Step from the Holy Ghost's Method towards the natural People, which our Saviour himself describes.

The legal Method effects Terrors which do not go far enough, and Tastes of Grace which are not to be depended upon.

The Doctrine of *Jesus's* Wounds and Merits does not by far make such rapid Progress, but lasting.

When a Servant of the Lord is puffed up, and acts in a vain-glorious Spirit, it is a Misfortune for all that comes under his Hands.

1742. *Jan.* The Communion of Saints is manifold;

First, The Congregation of God in the Spirit throughout the whole World, which is his Body, even the Fulness of him who filleth all in all; the Strength of which is innumerable, and her Members may be found in Places where one would never have looked for them.

In the *next place* are all those Souls, who, by reason of the same principal Conceptions, are wont to use

use the same Expressions, so far as is absolutely necessary for the Conversion and Saving of Souls. This *Paul* calls standing in one Soul, striving together for the Spirit of the Gospel. But they are not therefore obliged to stand under one and the same exterior Oeconomy, since in the Difference of Oeconomies there is a hidden Wisdom of God: And whereas (when the so called Sects are nothing else but Divisions of the great Multitude, which cannot be inspected, into small Companies, which can be inspected) it is in itself not so bad, to have one's own Pale; every one should therefore help the other to improve and preserve his; and no one is at Liberty to withdraw himself from the others, when they want his Aid; not even under the Pretext of adhering to *Christ* alone; since the Apostle calls even that a pernicious Sect, which, in this Sense, appeals to *Christ*, 1 Cor. i. 12.

Of the *third* Kind are those little Flocks, who, through the Opportunity of the Place, and other good Reasons, unite themselves in an exterior Body so closely together, that their Labourers are at the same time requested, and at hand, to watch over the Souls committed to them, as those that must give an Account: These are by the Saviour, *Matt. v. 14.* called *visible*, and by the Holy Ghost frequently an exterior *Body*, where one who is reckoned a Member, can do nothing without the other; and this is clearly demonstrated from the Nature of the human Body, 1 Cor. xii. 14. Now when one of these little Churches abides on the same Foundation as the other does, namely on *Jesus Christ*, and afterwards each is faithfully taken care of, and built unto a spiritual House, then is their Multiplicity only a Beauty.

* To every orderly Institution there is an Honour and Respect due: Since all regularly settled Constitutions are either appointed, or protected, or at least borne with, by God; even so far, that a very *Babel*
can

can never be set aside by other Societies, unless he himself breaks it with the Stone without Hands, or confounds its Language : Therefore our Communities are not only not commissioned to storm Constitutions already settled, or even in a secret and subtile Manner to undermine them ; but they ought to have in their Mind a kind of Veneration for every Society that has made a Regulation of its own Matter ; and where the Lord has granted so far a Continuance, that Doors could be fixed to the House, there it becomes them to use great Deference.

In *Adam* all have died ; in *Christ* all can and must be made alive, whatever gets a spiritual Life ; and whosoever hears the Voice of *Christ* or his Father by the Holy Ghost, he lives. Every Man has a Right to that Benefit by the Death of *Jesus* : and *Christ* has, by one Offering, perfected for ever all that are sanctified : Notwithstanding this, every one remains dead in Sins, whom *Christ* does not quicken ; each must be begotten again : But *when*, properly, in the Space of this present Time ? And *how* ? This the Lord knows ; we have the less Need to trouble ourselves about it, as it is not our Office to make Souls alive, but to speak Words of Life to those Souls who are raised from the Dead through the Spirit of *Christ*. So long as one is not made alive, he is still under the Judgment of Condemnation to eternal Death ; and though it is not manifest to him, yet also his natural Conscience is not unapprehensive of it : So soon as a Soul is awakened, rarely she begins by being sensible of her Happiness, so as it might be ; but on the contrary, it is observed, that she perceives and acknowledges herself as condemned ; but as soon as she applies to *him*, who justifies the Ungodly, and believes that *he* has died for her Sin also (which no-body can believe, but through the Holy Ghost), immediately that Soul is received to Grace, absolved from Sin, divorced from the Law thereof, and

and has that Privilege or Right, not to sin more, but to be holy, and in a short time is acquainted with that Privilege. As soon as one obtains Grace, he may boldly lay aside Sin; and if the Heart renounce it for ever, and is and remains unalterably averse to it, and of one Mind with the Saviour in Opposition to it; the Saviour accordingly takes us under his Protection, against the Devil, the World, and Sin. So we go on in Sanctification every Day; and the Holy Ghost makes us continually more intire, more complete, more practised, firm, experienced, unreprieveable, and beautiful, even to Eternity; and all this for our dear Saviour's Sake, and out of Regard for him (because He is our Flesh and Blood; and no one ever yet hated his own Flesh, but nourisheth and cherisheth it, *Eph. v. 29.*) We carry our Treasure till to the Grave in an earthen Vessel, wherein none can keep it quite undamaged, but the Lord alone; but as long as we remain poor and lowly, we are sure, until his Day, that he will faithfully do it.

As to the Exercise or Demonstration of Faith in Power; this is a Rule with all of us:

That each sinful Man who has obtained Grace, and is made fit for Holiness, whatsoever he does in Word or Deed, do all in the Name of the Lord *Jesus*: And, that *Satan* may not be able to corrupt his Senses, his Heart and Mind must be preserved thro' the Peace of the Lord our God. But if we are desirous to make all our Actions a Thanksgiving to the Father through *Jesus*, then every one must not only let alone all Works of the Flesh, but also all *that*, which in *him* would not proceed of Faith, if he did it. This is the deep grounded Mind of us all, in Doctrine and Walking.

* One is to use Caution in contradicting even the erroneous Teachers; sometimes there is some Truth mixed with their Sayings; and, when we admit that, then the Person who vented the Error, perhaps acquiesces,

acquiesces, without desiring more. The great Up-
 roars which may be caused in Matters of Faith by
 fiery Men, should wisely, and in time, be prevented
 by a meek and plain Conduct; and thus, frequently,
 out of a dangerous Outcry, something useful and
 edifying might come forth.

In looking over a Discourse, all sharp and pointed
 Expressions especially, and all such in general as af-
 fect any one personally, should be struck out.

There is a great Misunderstanding among Souls,
 out of personal Fears, or Affection: He who is afraid
 of a Person, is suspicious, even amidst the best Ap-
 pearance and Expressions: And he who loves, easily
 finds Excuses even for a bad Appearance, or unsuit-
 able Expression.

There is only *One End* (this we all grant); and
 divers Methods, Manners, or Schemes: Each Me-
 thod, according to human Incapacity, has an Eye
 only to One, Two, or Three Sides of the Matter,
 and cannot make all good; and is even sensible of
 this. Therefore one Man has Patience with another,
 and copies from him whatever he can with Judg-
 ment and Pertinency: But a divine *fundamental*
Truth is a Touch-stone and *Shibboleth*, whereby
Christ's People, and the Children of *Belial*, must
 be manifested, when they speak their Mind out,
 just as it is.

* We are seriously of Opinion, that certain Truths
 and Ordinances, though of a heavenly Origin, if they
 come into Decay, must not be set up again, without
 a solid Appearance of a renewed divine Call, and an
 intire Understanding of Times and Circumstances.

* As accursed as one is, who does the Work of
 the Lord negligently, so unblest however is an un-
 wise Servant, who, without sufficient Preparation, is
 over-hasty with the Lord's Work: For, when that
 comes which shall come, all will spontaneously make
 itself; and then, a little old Piece of Paper since the
 remotest

remotest Times, on which a private Testimony has been preserved, will have its Blessing, Use, and Honour; and a Book neatly contrived, and perhaps in the first Beginning relished here and there, which, by its untimely Zeal, came out Twenty Years too soon, not only will have no thorough Entertainment with any sober Mind (notwithstanding in this time it did puzzle Consciences), but will soon become waste Paper.

March. The infallible Sign, whereby a true *Child* of God knows himself to be such, is, That he knows he comes directly into the Arms of his Creator, when he departs this World; and, this notwithstanding, always blushes at his own Unworthiness, like the Thief upon the Cross. But the infallible Mark of a wise *Servant* of God is, when he every-where, to the best of his Understanding and Power, endeavours to convince all clearly, even the most pious and refined People, that they are still in themselves nothing better than that Malefactor; and that, notwithstanding all their Unblameableness, they can stand only for that Word's sake, which *Jesus* hath spoken; and that *he* hath brought Grace to them. Therefore also they remain capable of committing all Misdemeanors, as soon as they trust in themselves, as soon as that unhappy thing, *αὐτὸς ἐγὼ, I myself* (Rom. vii.) appears; but as long as they hold fast by *Christ*, and make as little Account of their own Right any more, as that Malefactor, so long the Accuser of the Brethren, amidst all their Misery, has no Advantage against them.

We, being constrained thereto by our Heart and Office, testify to every one, who desires to be a *Servant* of *Christ*, and to whose Heart the Merit of the Wounds of *Jesus* is not the dearest Thought, Expression, and Handle, to perform all by, that he is no *Child* of God.

In like manner we testify to every Teacher, who still values himself upon something, and who cannot listen to every Child of God, with a Desire of being taught (which Desire is an infallible Token of a poor Sinner, who is sensible of having received all by Grace), that he as yet has no Beginning of spiritual Experience.

June. The Doctrine of the Grace-Election of the First-born out of all the People, and of the Disciples of the Lamb, and of the sure Smart's-Reward for his Torments in Body and Soul, is a most precious divine Truth.

In the present graceless Times it is quite as necessary to speak in Paradoxes, and to express the divine Truths in a Manner that cannot be imitated by any, who are not genuinely acquainted with the Mystery of the Blood-and-Wounds-Theology, as it is necessary to make a Mark to one's Name, which another cannot forge; or perhaps to write a Hand, which an impertinent Person will find too troublesome to read. For since the most precious Truths are soon after mimicked by the Evil One, on purpose that they also may evaporate, as the former have done; this in Sound hazardous, bold and sharp Language, from which unintire People imagine to themselves a great deal of Danger, is a Preservative against this Design of *Satan*.

Sept. Since the Way of subtile Demonstration was invented by *Satan* for that very End, that those who pursue it much to and fro, even in Matters relating to the Soul and Salvation, may at last bring their Demonstration to that Issue, that they themselves do no more believe: And since, in the Course of Debates, the Truth is subject to be mingled with so many different Passions and By-Circumstances, that at last the Contention is no more *de eo quod erat demonstrandum*, but about all the heterogeneous and accidental Particulars, which have sprung up out of the Disputa-

Disputation: Therefore the *Brethren* should not demonstrate, either in spiritual or natural Matters, except in the last Case before the Magistrate; but first take measure for raising a fiducial Feeling of the Lamb of God; and, when that succeeds, allege that *αὐτὸς ἔφα* out of *his Book*.

1743. The same Kind of Idea, which lies in the Words Apostleship, &c. lies also in the Word *Sinner-ship*. It is as much as *Peccaminositas*, the remaining sinnerly. But, in the *German*, it implies something more yet; namely, the Impression whereby a Man all his Life-time feels a kind of Apprehension for himself: Because one is sinful in one's Essence, we remain Sinners in Time and Eternity. The Activity of Sin ceases with Time, but the Potentiality of Sinning ceases not eternally; only we are in the Arms of a Bridegroom, who will never suffer it more to happen, that his Bride should sin. Therefore there is in us an everlasting Reliance on the Saviour.

The *Righteousness of Christ*, as the Light, and *our Sinner-ship*, as the Shade, compose an intire Piece, a *beautiful Picture*: This is expressed in those Words of one of our Hymns, *How low the Hero bows before the King!* Heroes, Princes, and Lords, often make a great Figure; but when their King comes in dressed in an ordinary Coat, he is however Sovereign, and they are Ministers, whose Motto is, *I serve, ICH DIEN*.

1744. Discourses without Spirit, and apostolical Grace, and moreover without Solidity, are a mere Prating, and to be ascribed to the Negligence and Perfunctoriness of the Labourers.

To Discourses in a Congregation-Meeting are required;

1. A sacred Awe all over the Assembly.
2. That one is warm himself over the Subject.
3. That he, as it were, sweats out the Warmth which he feels.

When it is not thus, it is better to have *Anagnostæ*, in order to read over a Sermon, a Letter, or a Dissertation.

Because pious People have observed in those Teachers, who first of all wrote about *Sinnerſhip*, or *Sinnerlineſs* (*German, Sunderschaft*), a pretty loose Life; therefore they think, that this is connected with *Sinnerlineſs*; whereas *Sinnerlineſs* is as well a Prefervative as a Remedy againſt the committing of Sin; from which otherwiſe *Solomon's* Wiſdom could not deliver him: For there is a boundleſs Strength lying in Poverty of Spirit.

Each Soul, if it be attentive, can itſelf get, out of God's Word, ſo much Inſight as its Needs call for: Therefore no human Leading of Souls is of abſolute Neceſſity.

1745. A Hierarchical State in the Church was perhaps never abſolutely neceſſary. *Paul* laboured Fourteen Years, without the Hierarchy at *Jeruſalem*. Now although we find the old known Form uſeful and neceſſary amongſt us, yet we believe nevertheless, that the Saviour ſets up alſo Servants and Witneſſes without it.

The right Church-Diſcipline is an inviſible Tranſaction of the Holy Ghhoſt in the Heart: The reſt, which is called by that Name, has not much Reality. *Order* and *Diſcipline* are different. *Order* is eſta bliſhed for the preventing of bad Actions; but the Intention of *Diſcipline* is to be, the promoting of Good, and the puniſhing of Evil. *Order* pertains to Congregation-Labourers, *Diſcipline* to the Civil Magiſtrate, or, at moſt, to a Church-Judicature; and has no direct Connexion with the *Cura animarum*.

1746. To be *chearful* and *joyful* are two different Things. *Joyful* belongs to Faith, and *chearful* to Love: Inverted, it is good for nothing. To go joyful to the Scaffold, and chearfully to be a Sinner, do rightly answer one another. As it is in our Hymns,

Hymns, *Chearfully allow, we Sinners are, and little know. Thank God! that I his Sinner am, &c. Thank God! for Adam's Loss, &c.* But to Levity or Light-mindedness, Laziness, fanatical Nonsense, and such-like Things, *Kyrie eleison! Lord, have Mercy!* is what appertains.

1747. *May.* In all that we do, we are constantly to keep in our Eye that great Aim, to obtain at last a Stillness and Hiddenness, under a Name which no Man knows, saving he that receiveth it (*Rev. ii. 17.*); and to count no Pains too much, in order to come continually nearer to this Mark.

In our threefold Collections of daily Texts, which we treat upon Year after Year, and which already consist of *Four thousand* Scripture-Texts, lies an ample System of the whole Bible; and so it is insensibly digested in *succum & sanguinem*.

* In the general Truths, all Children of God harmonize with us; but special Conclusions they may be ignorant of: In which respect therefore *we* absolutely ought to accommodate ourselves to *them*.

* A Brother of that sort of Persuasion, which has prevailed among zealous Men for about an Age past, or, as hitherto they have been used to be characterized by others, a Pietist or Methodist of the best Kind, *eyes his own Misery, makes it his constant Object, and is, by more or fewer serene Glimpses or Looks into the Wounds and Merits of Jesus, comforted as much as is convenient for him.* A living Member of our Congregation, a Pilgrim, or, as the vulgar Name is, a *Brother of the Unity*, has, at an happy Hour, got Sight of that Lamb, who takes away the Sin of the World, makes Him his Object Day and Night, and is, by more or fewer wholesome Looks into his natural Misery and Corruption, sufficiently humbled.

If now both Parties laboured in Concert towards Souls of the respective Dispositions, this would be the best Means of preventing, that neither the Methodi-

cal Way should decline into a Kind of Hypocrisy, nor the Brethrens Way into a Frankness, which might give Offence.

Octob. When one will perform Service for the Government, and his native Land, it must be done with that Idea, even to spend himself (if Need be) thereupon; that one think, Therefore am I a Subject, and engaged, that I might do all possible Service *ταῖς ἰστίαις*, to my Countrymen. He, whose Scheme is for Gain thereby, does not think in our Way.

Novemb. * Those People, who are dissatisfied with their Religions for the simple Formality's sake, are like *Naaman*, and cannot believe, that small and ordinary Things could perform great Matters, so as they do: You may find, for Instance, all Knowledge necessary to Salvation in *Luther's* little Catechism, which certainly, next to the Bible, is one of the soundest human Productions. But who will suspect a Treatise of one Sheet of Paper to contain such a prodigious Substance?

Self-conceit, or Presumption, is a spiritual Leprosy, the most infamous Sin which can be named. The Ambition and Jealousy stirred up in young Children is the most dangerous Seed to such Tares, and easily makes them young *Lucifers*: Whence it appears, how much depends on a wise and evangelical Education of Children.

For the Education of Children, it is not necessary there should be just such Nurseries as ours, which ought to be only Schools of the Prophets, for the particular Geniuses of chosen and promising Instruments. In our fixed Congregations, it must still come to that, that each Citizen-Parent should educate his own Children, and do as other Christian People do. Our Nurseries for the Congregation-Children in general, are tacit Confessions of our great Imperfection in this Particular.

The Bible is and remains our Rule *circa remo-
venda*,

venda, against which, and against the Spirit whereof, no one must dare to plead for any thing.

Decemb. The hardest Heart of a baptized Person is always, in effect, like a soft and dissolveable Stone, *Gutta cavat lapidem*, the smallest Drop makes Way into it : But the Heart of an unbaptized Person is a Flint ; and the Breaking and Softening of it a special Work of God, above human Power.

The first Ideas of the supreme Magistrates are always conformable to his Mind, whose Representatives they are ; only they are sometimes diverted by the secondary Ideas which their Subalterns suggest ; yet never quite : And this is that which the Children of God, in their Confidence towards the Magistrate, chearfully build upon.

1748. *May.* The Tropus's have not been taken up in order to facilitate our Way thro', but they have been introduced for the sake of the right dividing of the Word of Truth ; likewise for the preserving the unconfused Preaching of the Gospel in all Protestant Countries, and for spiritual *Asylums* for our Posterity, even if they be not like us. If the making our Way thro' was our Point ; if we would only be a flourishing People for our own Part, and not be profitable also to others ; then we need only, bluntly, and without more Consideration, maintain and urge the Rights of the *Moravian* Church ; so it would be effected at once. And indeed in general, whoever insists upon his Point, and says, I think and believe differently ; I must also have another Form ; he will easily be indulged therein, according to the Principles of religious Liberty, which at present obtain. Only we would gladly let the Leaven be still communicating itself farther among the Meal, and for this End use the Way of the Tropus's, according to the very Truth of the Thing, altho' it be ever so tedious and difficult, and draws upon us all the Controversies with

the different Divines of our own evangelical Confession.

The Ground of the rest of the Enmity against us lies in the Corruption of Man. Pious People had rather be subject to the Saviour out of Necessity, than become, as it were, Free-men of his Kingdom. Now, when they observe in us a strange Kind of chearful Recluses or Anchorettes, who renounce the Glories and Pleasures of the World with Joy, then they think, “ Those intolerable People ! They be-
 “ have as if it did cost one no Self-denial, as if one
 “ must even beg it as a Favour to be poor and de-
 “ spised ; as if all Glories and Satisfactions of the
 “ World were not worth speaking of, &c.” This is a dangerous Situation, where none can bring us thro’, but the Saviour.

The most innocent Idea of Reprobation probably had its Rise originally from a Desire to avoid *Pelagianism*, and did infer no more than Predestination ; and was only kept up afterwards out of Respect for the Authors, even after Predestination and Reprobation had become separate Doctrines, the latter being carefully avoided in some eminent Confessions, as in the XXXIX Articles of the Church of *England*.

Concerning Predestination, we believe, that it shews itself in such sovereign Acts of our Saviour, where he many times *snatches* some one *de facto* out of Destruction, like a Brand out of the Fire ; so that such a Man hardly knows himself what happens to him, or how he enjoys it. Now, this takes place commonly in Men of the worst Composition and Sort, who, without such an heroical Method, were not to be brought to Rights. And, as many such now fly into our Congregations, one may very well say in this respect, that such a Congregation might be looked upon as the Dregs of the World, and only through Grace is, what she always is, the Marrow of the World. But this does not imply, that the rest of
 Mankind

Mankind could not also be saved without such an extraordinary Course. Certainly a Multitude will be saved, which no Man can number. The Difference is only this: The *former* our Saviour intreats to taste Salvation at all times; the *latter*, in time of Distress, beseech the Saviour *to save them*; and neither can reject the other's Title. But he who never does beseech or petition, omits it for no other Reason, but either because he is quite dead or senseless, or because he has harboured too great an Opinion of himself, and thought himself in a good Condition enough already; wherefore also the Saviour overlooked him too. On the last Day, there will, perhaps, *cæteris paribus* (for we are not able to determine fully any such almost hidden thing *à priori*), many yet be saved, who, in this World, had ~~only~~ been no malignant Spirits with regard to their Creator and Saviour Jesus Christ, and his Brethren (*Matt. xxv.*), but had wished well to them, and their Affair. The Character of a malignant Spirit in this Kind is, when one takes a Pleasure in resisting, or doing an Ill-turn to, our Saviour, his Church, the least of his Brethren, or, as the Phrase is, to all that which is *good*. Others, even Persecutors themselves, commonly sin as Slaves of Sin, and Captives of Satan at his Will. But it is only of the satanical Spirits, or malicious Hearts, it is said; "According to the *Lusts* of your Father ye *will* do, &c."

June. The Winding-up of all, the Result of our whole Preaching, and of all our Undertakings, is, according to 1 *Tim. i. 5.* a Love unfeigned (1 *Cor. xiii.*) that is, that People become tenderly enamoured with the Object of our Doctrine, Jesus Christ, and have such Intimacy and Confidence towards *Him*, that, with all their Misery and Defects, they can step directly before Him; and, when he has kissed, absolved, and blessed them, can afterwards, out of Love to their Beloved, in their Vocation, serve all

their Fellow-Men as faithfully and sincerely, as if they did it all to our Lord Jesus Christ himself.

He, who has reached *this* Mark, may and ought to remain in his Constitution wherein God has placed him, according to a deep Knowledge of all his Circumstances of Body and Soul, and their manifold Modifications.

It is, on all Accounts, necessary to fix the Doctrine to an human *Compendium*: And here the *Augsburg* Confession is indisputably the best for us, since the Apostles Times, among all such Productions. What is not found therein, are only Problems, or *Disciplinalia*: And then, as to the Method which is to be used, there the First Synod of *Bern*, published in the Year 1532. is incomparable.

The not indifferently admitting Strangers does not proceed from Secrecy, but from Equity, to spare them (what might chiefly be hurtful to themselves) various Ideas about Matters, which they do not comprehend, or else relish without a Foundation in their Heart: Therefore did our Saviour absolutely send back, or put by, so many People.

Nov. The Congregation of Christ in general hath as yet no House of her own, that is worthy of her; but is still looking for an House. The Bridegroom is still invisible; therefore must the Bride not covet more Convenience, but abide hid with Christ in God, and never appear otherwise than as the Angels, namely, under a borrowed Body, under the Form and Scheme at one time of one, at another time of another, of the then best evangelic Religions.

The Tropus's have no Reference at all to the Heart: There is no Difference in Christ Jesus; there is one Faith, one Saviour, one Merit, one Life and Happiness. The Difference consists only in that Manner of communicating Ideas, wherein a Person has been brought up.

In the Doctrine of the Lord's Supper, we are very far from teaching Transubstantiation ; altho' we believe and experience the most intimate Participation of that once tormented Body, after a Way similar to the first Imparting at the time of Institution, when He took the Bread into his Hands, which were quite moist with Agony-sweat, at a Point of Time when those terrible Pains of Death did seize upon and alter him, which caused the whole Mass of Blood to boil in his Veins, and Him to sweat, shudder, and tremble all over his Body ; so that there might be a real Kneading-together of his Body into the Bread. But this is all spoken concerning the Mode or Manner ; and about the Manner it is always better to speak *remotivè*, in order to avoid erroneous Thoughts, than *positivè*, in order to explain one's true Sensation.

In general we refrain from searching absolutely into the Mystery, and its intrinsic Relation ; and consider it only in the Application, and as we have the Benefit of it.

To read in the Bible is a Blessing and Happiness ; but it should properly be done in the Congregation by *Anagnostæ*, or Readers ; and then to such Meetings would the Apostle's Words be right applicable : *Let the Word of God dwell richly among you in all Wisdom.*

We have no System of our own making, and will have none ; but will be all, from time to time, taught of God, and extremely pleased, when we find a Rule to be serviceable to that Intent of our Creator and Saviour, in old Transactions of the Forefathers, being averse to luxuriant Novelty.

1749. January. The *Brethrens Churches*, and any *Apostolate* thence proceeding, are Two quite distinct Things. The former is a Corporation by itself (as the Phrase is in *England*), and is likewise the Inn of all those Children of God, who cannot otherwise subsist and come thro' the World. She has, for Ages, suffered

suffered enough, and should now, by rights, have Rest; yet here that Part of *Apostolate* *, which the Saviour has, for these last Twenty Years, called some of her Labourers to, has, alas! brought many Sufferings upon her.

May. The People who pick up and pervert our practical Phrases, incur a terrible Guilt thereby: For, so long as all these Matters are read, as they were written in our Language, unconverted People look at it, indeed, along with the rest; but, by the wise Dispensation of the faithful Preserver of Men, have no Eyes; they hear it, but have no Ears for it, or, as they conjecturally understand it, they, perhaps, even admire it. But, when it is turned for them into *their* Language, that they can see it with *their* Eyes, and hear it with *their* Ears, and express it with *their* Tongues, then all is over. *Ἀνάγκη*, Offence must come; but those will be in the Fault, who utter to them the spiritual Things, which must be spiritually judged, after an earthly, human, or devilish Manner: For, so soon as the natural People think they understand it, then the Light-minded among them ridicule it; the more Thoughtful are stirred up, and reproached in their Conscience; and the Forward and Hasty are tempted to follow after, or to mimic, a certain Holiness, whereof they have no Conception, whereto also they have no Call or Election; for they do not know, that their Body is the Temple of the Holy Ghost, since indeed He is not in them, but they are yet their own Masters. But, thro' such a forced Knowledge, and (which is the Consequence of it) uncautious Spreading abroad, or also malicious and designing Sophistication of the Mysteries of the inward Kingdom of God, People become, with Murmuring and Enmity, sensible of their own Unfitness, Insufficiency, and Inability, must confess it with Shame and Pain, come, perhaps, even into untimely and unnecessary heavy Convictions of

Con-

Conscience : But the End of it is, that they turn Revilers.

May 1. Whereas the Uniformity in Public Worship is neither of an absolute Necessity with regard to those *Brethrens* Churches, which, though united in one Spirit and Soul with the Whole, nevertheless are to be viewed as several different Bodies, on account of the Difference of their Language and Education, and even that distant providential Situation among so many Christian and Heathen Nations ; nor was that same Uniformity, by the antient Maxims of our own Constitution, and the truly good Advice of Dr. *Luther*, calculated for ever, even in respect to the *Brethrens* Convocation-house, and their General Synods themselves :

It would be therefore not to so much Purpose, to make a circumstantial Shew of the Form, which in the Year 1749 is observed in our Churches here and there, as to give an exact Introduction into the unalterable and everlasting Reason of every Part of our Liturgy. *In which latter we will now begin to give serious Persons in other Christian Protestant Churches, as much Satisfaction as lies in our Power ; there having been hitherto weighty Obstacles to the laying open such Matters.*



R A T I O N A L E

O F T H E

BRETHRENS LITURGIES.



ALTHO' it would be no difficult Task to prove, that sacred Rites are in themselves of a great Consequence for promoting true Devotion, and not only to shew, by an hundred Instances, that when, out of a profound Abhorrence of an Heathenish Superstition, and *Jewish* Pomp, or that unbecoming Ostentation which mimicked both (when the Militant Church upon Earth became a Dictator to all Nations, and wore the Imperial Crown upon the same); in Opposition thereto, the Divine Worship was by some Christians of the latter Times stripped of all its outward Decency; a Reformation of that Kind produced always, first, a noted Negligence of the Liturgy, and, in Course of Time, the intire Loss of Godliness itself:

But also, to prove most plainly, that the human Mind must be kept in a kind of outward Decorum, principally when many are united in One Body, or congregated in One Place, in order to attend Matters of great Moment, which they are equally intitled to; otherwise they would shortly drop the Reason

Reason of their uniting, and know as little of the Business as the most accidental Mob :

Nevertheless, we need not make any farther Inquiry into the intrinsic Matter, because it is more natural to Christians to derive all their Customs and Practices, together with the convincing Reasons thereof, solely out of the Fountain of all Christian Divinity, the primitive Records of the only heavenly Revelation.

We are sensible, that it is very difficult to fix the Nature of the Sacramental Transactions of our Saviour, and to determine which of those Acts are to be followed by us, and which of them were only peculiar Acts done by Him.

There are many notable Deeds of His, performed with a great deal of Mystery ; the Continuance of several of which is not only not to be proved, but, in regard of some few, not so much as suspected.

Some others we observe to have been practised in the first Ages, but with different Ceremonies.

It is notorious, that the first *Ordination* of a Christian Clergy was performed by a Breathing upon them (*Vide Johan. xx.*) ; the Second by conveying the Hand of the Candidate, not present at the first Chapter, into the Side of the High Priest ; the Third by Word of Mouth ; the Fourth by Prayer and Presentation ; and the following by Imposition of Hands.

Baptism (which is a Sacrament instituted by the Saviour, received in his own Person, but never administered by Him) had several varying Instances, and also Circumstances accompanying this Mystery, which are to be guessed at in the *Bible*.

1st, The Descent of the Holy Ghost in a bodily Form.

2dly, The Communication of the same in the very Act of the Fire-Baptism, to be observed in the shining Countenance of the Candidate, as on the Day

Day of *Pentecost* ; which seems to be the only visible Instance we have of the same, tho' we may seemingly suspect more of the first Baptisms to have been of the like Kind.

3dly, When the Apostles administred Baptism to such, who had already received the Holy Ghost.

4thly, When the Apostle *Paul* ordains to baptize in the *Name of the Lord* ; which he in other Places intimates to be a mysterious Dipping into the Death of Jesus.

5thly, The Baptism over the Tombs of the Martyrs ; Part of whom had themselves no Opportunity for any other than the Bloody Baptism. And,

6thly, The still-used Manner in *Christendom*, of baptizing in the Name of the Father, the Son, and the Holy Ghost, taken from the Form of the Commission given to the Apostles.

The Celebration of the *Eucharist* is, without doubt, recorded in very different manners.

When the Saviour Himself celebrated it the first time, literally He *gave* it under *one*, and *bequeathed* the *other* Species, to his Apostles, to be enjoyed immediately after the shedding of his Blood.

Supposing the other Apostles, when they relate the Celebrating of the Sacrament, mention nothing but Breaking of Bread : Yet when St. *Paul*, that Apostle of ours, delivers his Mind about that Blessed Mystery (arisen, as he tells us, from the Lord's own Revelation), he lays it down in that Way, which is now followed in all Protestant Churches.

The Washing of the Feet, which in the following Times has been transformed into a mere Act of Humility (the Idea of which is however not to be rejected, tho' it be certainly but accessory), we find to have been so much neglected in the very first Ages, that the performing of it was apparently left to the Widows, so early as in the Times of St. *Paul*.

The Reason why such a Cessation could happen, will be very problematical to every one, who considers with a calm Mind, that the Saviour performed this Act, in order to wipe away the Frailties of such Persons as were already justified.

The Power of absolving the Brethren having been kept hitherto in Trust ; however solid might be the Reasons, why the *Manner* of conveying this Benefit, which has been *used and instituted by our Saviour*, was let alone ; nevertheless, nobody should wonder if Part of the Evangelical Church retain the original Rite at the Absolution of Brethren.

The supposing, that the Gifts of the Spirit, called in the antient Times *χαρίσματα* (the natural Sense of which seems to be altered, by stiling them all, Miraculous Powers), were become extremely rare, if not lost, gave an Opportunity to scratch the Rites belonging to them out of the common *Agenda*.

Altho' a Christian Congregation could not subscribe in Conscience to such a cancelling of all the *Charismata* ; nevertheless Wonders not being the Means prescribed by the Holy Ghost to convince the *Greeks*, and their Posterity, and therefore Silence being in our Times the best Repository of such Privileges ; a Form relating to these Parts of Christian Church-Deeds will be of the less Use : While also the acting Spirit and Power, which Constraint would lessen, is sufficiently cleared from Suspicion of Disorder and Fanaticism by that plain Character given of it by the Apostle, That *spiritual Gifts are always subordinated to Prophecy*.

Matters standing thus ——— Never wiser Canons could possibly be contrived, than that excellent one, *quòd Differentia Jejunii non faciat Differentiam Fidei* : A Principle, which not only the renowned *Augsburg* Confession establishes firmly (in consequence of which Foundation the celebrated *Luther* builds the first Liturgy of his whole Reformation, in the *Preface* there-

thereto); but, notwithstanding its Nicety and Precision in *Methodismo*, the very *Saxon Formula Concordiæ* adopts in the following plain Terms:

Nulla Ecclesia propter Ceremoniarum Dissimilitudinem (quarum aliæ pro ratione Libertatis Christianæ pauciores, aliæ plures observant) alteram condemnabit, si modò in Doctrinâ, et in omnibus illius partibus, atque in legitimo Sacramentorum Uſu concordēs fuerint. Vetus enim et memorabile Dictum est: Dissonantia Jejunii non dissolvit Consonantiam Fidei. Form. Concord. Art. X. et in ejusdem declaratione ibidem, et alibi sæpe.

In pursuance of which, our Churches in general are extremely cautious in controuling other Christians Liturgies; moreover ready to conform at any rate; if there are not weighty Reasons to suspect, that such or such a Form was originally designed in order to mislead People, and to spread Errors with fine Words. As for Instance: Some old Forms of Prayer used every-where unsuspected, would certainly not be suffered among us, as deviating too much from the Object of Adoration common to Mankind in general, and insensibly removing the common Sense which all Human Creatures ought to have with regard to their common Father, Creator, and Redeemer, in one and the same Person (who, moreover, is the necessary Passage into any particular Knowledge of the Mysteries in the Deity); or at least, complimenting the Religious Commonwealth with a supposed Over-balance of living Members of Christ: The Untruth of which Supposition is generally more acknowledged, than a convenient Remedy sought for.

Notwithstanding this common Spirit of Insensibility, there have always been Churches more zealously confessing the Imperfection, and inquiring for some Rectification.

It would perhaps seem incredible to Persons not fully acquainted with the inward Principles of Dr.

Luther,

Luther, how far this Reformer, in his Time, pressed Matters in this respect.

Let us consider the following Apology of his, in the very Words of the fore-mentioned Preface to the First Edition of his *German Agenda* or Liturgy (*Luth. Op. Tom. iii. Alt. fol. 467. Tom. iii. Jen. f. 257. Tom. vii. Witt. f. 399.*) “ Here is as yet, “ *says he*, no ordered or fixed Constitution, wherein “ one can govern Christians according to the Go- “ spel ; but only a Form of public Exhortation, or “ Incentive to Faith and to Christianity.”—— And further, concerning the true Nature of an Evangelical Assembly : “ Whenever there shall be such an “ one, it must not be carried on in such a Mob of “ all Sorts ; but those, who desire in earnest to be “ Christians, and with Word and Deed profess the “ Gospel, must give in their Names, and meet per- “ haps alone in a House, for Prayer, for Reading, “ to baptize, to receive the Sacrament, and perform “ other Christian Acts. In this kind of Order, one “ could know those who did not demean themselves “ as becometh Christians, and correct, reform, cast “ out, or lay them under Censure, *Matt. xviii.* Here “ there would be no need to be prolix and tedious, “ but one could use a short pretty Way with the Sa- “ craments, making all harmonize with the Word, “ Prayer, and Thanksgiving ; for one ought not to “ cast the Sacrament so among People promiscuously. “ Thus we should again arrive to a Christian As- “ sembly, who at present are almost pure Heathens “ under the Name of Christians. In short, if one “ had but the People and Persons, who in earnest “ desired to be Christians, the Order and Manner “ could soon be adjusted ; but I neither can, nor “ am willing as yet to appoint or set up such a “ Congregation or Assembly ; for I have not as yet “ People and Persons for it, nor do I see many en- “ deavour to become fit. In the mean while I will

“ go no further, than to bear Testimony, that *there*
 “ *are Two Ways, as before-mentioned* ; and will help
 “ to promote in public among the People even such
 “ a kind of Divine Worship as is here prepared
 “ [meaning his Book of the *German Liturgy*] for
 “ the training up of the Youth, and for the calling
 “ and exhorting of others unto Faith, together with
 “ Preaching ; until fit Subjects, whose Intention is
 “ sincerely towards the Gospel, present themselves,
 “ claiming that [Christian Order].”

No doubt, all the exceeding Praises of our Discipline uttered by *Camerarius*, *Bucer*, and other numberless Divines of the *Lutheran* Persuasion (for there hardly will be found two or three Instances of a Difference among them on that Head), flowed from a Misunderstanding of this very Passage of their Patriarch. The Sum of which Mistake of theirs is for ever recorded in that famous Preface of the late Dr. *Büddeus* to *Commenii Ratio Disciplinæ et Ordinis FF. Bob.* printed at the Orphan-house in *Halle*, in the following Words : *Faxit Deus, ut præclarissimo Bohemorum Fratrum exemplo excitati seriò de vitâ moribusque emendandis cogitent, utque qui eò pervenerunt, deque aliorum salute solliciti sunt, hîc inveniant, quæ cum fructu ad DISCIPLINAM ECCLESIAE POSTLIMINIO REVOCANDAM usurpent.*

We cannot but think, that those Divines hit much better the Mind of *Luther*, who, instead of reforming National, Provincial, or even Parochial Worship (contrived, for the most part, with a great deal of Wisdom, considering the Whole, condescending to human Frailty, avoiding Libertinism, preventing the Plays of Imagination, and directed apparently by Providence itself ; which latter is clear from hence, because the very Heart of Worship profits always by simplifying, and diminishes by refining of Forms) ; sanctify the Religion they profess ; exemplify the same ; and, avoiding a World of Occasions for Hypocrisy,

pocrify, lessen rather than multiply the Cases, wherein, if Benefit is not received, Hurt is inevitable.

The Divines of this latter Opinion, in pursuance of the Example of our truly religious Master and Lord Jesus Christ, distinguish between the *Ecclesia*, and the *Ecclesiolæ*. As the former, in all *Europe*, keeps Pace with the Civil Government, it certainly answers to the Worship of the Temple in our Saviour's Time; and the latter, to the Family-Order of our Saviour; the Continuation of which, in the whole Circumference of the dispersed Church upon Earth, seems to be supposed in consequence of the following Promises of our Saviour, implying Commands, *Matt.* xviii. 19, 20. xxviii. 20. and primitive Instances in Fact agreeable to the foregoing Theory, *viz.* *John* xx. 19, 26. *Acts* i. 4, 13. ii. 1. and principally *Verse* 46, 47.

It will be convenient to subjoin here a notable Passage of that very great Man Dr. *Spener*, at that Time First Divine of *Saxony*, but afterwards of the *Brandenburg* Dominions. This Divine, in his *Con-silia Theologica*, Part iii. p. 120. speaks as follows to the present Purpose :

“ We that are Preachers of the Gospel, when sincerely in earnest in the Ministry of the Word of God, must, each in his Place, and also with the Advice and Assistance of other his pious Acquaintance and Friends of the same Mind as himself, endeavour to bring together, amongst the great Body of our several Churches, certain little Societies, as it were Families, *ECCLESIOLÆ*, that is, such Persons as have a sincere Zeal to serve their God only. — And if, by the Blessing of Heaven, it should be so far advanced in some Congregations, that the most part of their Members began to resemble the first Apostolical Societies, they would thereby become such Lights, as would greatly enlighten the thick Darkness of the others.

“ And then one could sooner hope, when this Matter
 “ shall have been tried in several single Parishes or
 “ Congregations, and, thro’ the Grace of God, the
 “ Blessing and Benefit arising therefrom shall have
 “ shewn itself, that then some Great Ones of the
 “ World, who are not Ill-wishers to the Kingdom
 “ of Christ, might be inclined to authorize such
 “ Practices in general: And should the God of
 “ Mercy still intend to send a faithful Instrument of
 “ his (as he formerly used the dear *Luther* against
 “ the great Popedom) to mend the present corrupt
 “ State of things, for which we ought to give him
 “ our humble Thanks; even then our Labour also,
 “ which we each of us in his Place had done in Sim-
 “ plicity, will not be lost, or have been in vain, it
 “ having been as a Preparation for the other.”

In fact, when the present Advocate of the Hierar-
 chy of the *Unitas Fratrum* endeavoured to keep a
 considerable Part of the *Moravian* Refugees (con-
 verted by *Lutheran* Divines in these late Times, and
 not only ignorant of the antient Brethrens Form, but
 not very fit for it) in Union with the parochial
 Church at *Berthelsdorf*, allowing to them a private
 Use of the most material Points of the inward Dis-
 cipline, the Divines of the *Wirtemberg* Church, far
 from taxing it as irregular, approved of these Regu-
 lations by an ample and beautiful *Consilium Theologi-*
cum, the Conclusion of which is to be seen p. 22, 23.
 of this *Collection*, together with the great Applause
 of the old Bishop *Jablonsky* recorded p. 7. *Conf. etiam*
pag. 14, 19, 21, 24.

Indeed, as the Glory * of the Church’s Candle-
 sticks commonly ebbs and flows; which, in itself,
 far from degrading the Worth of the good Souls
 dwelling in dusky Abodes, renders them the more
 estimable † in the Eyes of Heaven; the real Peril

* *Rev.* ii.

of Souls, which may be feared from such Circumstances, residing only in the Self-deceit, false Shame, and ensuing hypocritical Means in order to appear what a Body so situated never is, nor should pretend to be : One of the most important Foundations of our Liturgy, is, to keep standing Two Sorts of *Agenda's* ; one to be used when the greatest, and the other when the smallest, Part of some Congregation seem to be a true Representation of the wise Virgins.

As a public Declaration of the one and the other would be of little Benefit, because Mankind, when in a bad Condition, are not likely to be persuaded of it ; the Sincerity of the Watchmen must be depended upon, to give a due Notice of the Increase or Decrease of the *Schechinah* in their respective Congregations (*Ecclesiæ*), to the yearly Synod, to whom it belongs to make Dispositions accordingly.

It is according to the propounded Ideas, that we are careful in observing the best of Decorums we are able to contrive, in the following Pieces of the Divine Sanctuary ; in order to hallow,

The performing those Blessed Ordinances, which our Saviour has bequeathed us by his Last Will :

The Contracting and Keeping the Matrimonial State in its different Branches :

The Getting and Educating of Children :

The carefully upholding, chearfully ministring to, and confidently leaving, this mortal Body :

The entertaining that mutual Correspondence, encouraging hearty Love and Confidence, and refreshing the Memory of the (amidst all the temporary Distinctions) unalterably remaining Equality of Human Beings, among our Brethren :

The procuring to both those sacred Orders of the Legislature, and the Liturgy, that becoming Awe their heavenly Institution deserves.

I. As to the *First* Point, *viz.* The *Ordinances*; and particularly our Practice in regard to *Baptism* and the *Holy Eucharist*, as Sacraments universally acknowledged throughout all *Christendom*; which are also the only ones known by that Character in the Common Prayer of our Hierarchy:

All the different Ceremonies used in our Churches in respect of the *First*, join in this Aim, namely, the deepest Impression of the Washing from our natural Impurity with a Covenant-Water certainly impregnated with the Blood of Christ; and the Cloathing with the mystical Garment of Jesus Christ, in a manner as real as inexpressible.

As to the *Second*, in order to remove the least Idea of an ordinary Repast, we subjoin always *Agape's* to the Communion; but leaving it to the Conveniency of our respective Churches, whether they keep them before or after.

We are used (in some Chapels) to prostrate ourselves, in Awe of His tremendous Majesty, who deals so kindly with his poor Creatures; but, in order to avoid Misrepresentations, we have referred it to a critical Moment proper for Thanksgiving.

And inasmuch as the partaking of the Corpse of our Saviour implies a Mortification of the sinful Body, and, on the other hand, the Covenant in the Blood promises a Vivification of the spiritual one: We allow a reasonable Distance between these Two awful Transactions, which is filled up with proper Psalmody.

II. As to the *Second* Point, *viz.* the Contracting and Keeping the *Matrimonial State* in its different Branches:

It is notorious, that the Holy Scripture places the married State in a *threefold* Light.

It speaks of a legal Compact between Two natural Subjects, which is said to be stated in Heaven;
thus

thus far, that in case One of the Two becomes a new-born one, and the other either still remains an Infidel, or turns such, the first is obliged to keep Faith with the latter, till either Death dissolves the Contract, or the Pagan freely proposes to the other a Separation; which the Christian is advised by the Scripture to suffer.

It declares farther, that in case there is no Occasion for one or the other to part; their Fellowship becomes a sacred *Thorus*; and the better one is not only in the Right to remain in a hopeful and quiet Expectation of the Conversion of its Consort; but is in the mean time intitled to sanctify that awful Transaction of procreating a Third of their own Species, and to transfer the Privilege of a Christian Parent to the Identical of its Fruit.

Thirdly, the Scripture mentions an holy Communion between Two, who are allowed to be holy in Body and Spirit: Which is represented as a lively Image of the eternal Marriage, an *Epitome* of the Communion of Christ and his Church; yea, an *Interim* keeping and preserving of a heavenly Bride for the Day of her true Nuptials.

As to the external Part of this Matter, we care not much to meddle with Spousals; and as it seems to us extremely proper to give the human Insufficiency as much Time to consider, as possibly may be had, our Ministers take no notice at all of Spousals; which, in our Church-Stile, are reckoned to be merely Proposals, till the Priestly Confirmation: And Law-suits *in causâ sponsalitorum* (tho' universally in Use in all the Northern and Eastern Protestant Churches) being not heard of among us, in case such-like thing once should happen, our sacerdotal Solemnizing would certainly be withheld.

The only Duty of our Clergy, in respect of Marriage, is, to preach the Honour and Holiness of this blessed State plainly and roundly, and yet with

a Retrospect towards the different State of human Beings; to give their private Advice accordingly; and to confirm that Christian Knot in the most decent manner.

The Customs of the *Moravian* Brethren, in order to make as well the Beginning and Carrying on, as every essential Circumstance of the married State among them, answer its true Ends; tho' pretty much peculiar to them, and intirely foreign to the Incumbency of a Minister; when nevertheless examined by the Synod, were very much approved of, and found excellent. But they are scarce any where applicable, out of their narrowest Bounds and Dwelling-places; where Minds and Bodies being from their first Existence calculated and preserved agreeably to the original Ideas of the Creator, Mis-carriages in this Point, tho' never punished, and merely pitied, rarely happen: They have besides somewhat extraordinary, if not odd, at their first occurring; altho' the more weighed and brought to the Touchstone, the more they raise Admiration and Respect, and that deservedly.

We shall give a short Account of these Brethren's original Ideas upon that Head, taken out of a sort of *Apology* they gave about the Year 1745. when some of their private Hymns were taxed, and published by their Adversaries, purposely in order to set them in a false Light, and revive the old Stories of the *Picards* and *Fratricelli* in the Minds of the common People; of the very Impossibility of which, that excellent Critic *Monf. de Beausobre* at *Berlin*, in a particular Treatise upon the Matter, had at length, but a little before, intirely convinced all his reasonable and learned Readers.

“ There are private Hymns among us concerning
 “ the Married State, which speak as explicitly as the
 “ holy Scripture does; which hitherto, except in
 “ medicinal and casuistical Writings, has not been
 “ very

“ very common; and also by Strangers no notice
 “ has been taken of it in our Hymns for many
 “ Years, till it became convenient for our Adver-
 “ saries, out of an evil Intention, to seek out and
 “ publish such Phrases.

“ The holy Marriage-State is to us a real Reli-
 “ gion; and, in respect of its Antitype, and also
 “ Prototype, which is ever present to the Mind,
 “ and yet never quite penetrable, a holy Mystery,
 “ μέγα μυστήριον, *Sacramentum magnum*. We there-
 “ fore are not ashamed to make mention of it in
 “ Company with the most sacred Matters, and fol-
 “ low that old Bible-Maxim: Thro’ the venerable
 “ Ideas of the Person and Birth of their eternal
 “ Husband, and of His and His Mother’s sanctified
 “ Members, to preserve not only our dear Bre-
 “ thren and Sisters, who themselves live in the holy
 “ Marriage-Rule, but even our young Men and
 “ Virgins, with a respectful (tho’ in the Case of
 “ these last, distant and incurious) Regard for the
 “ Marriage-Liturgy; in that Purity, ἀγνεία, cer-
 “ tainly not natural to, but purchased and bestowed
 “ on them by the Blood of Jesus.

“ The Members concerned in Marriage are to us
 “ honourable and important. The Members of the
 “ single Brethren and Sisters are a sealed up San-
 “ ctuary, as is best known to *Him*, who looks into
 “ our most secret ταμεία (for dark Corners our
 “ Houses do not admit of). We believe with Joy,
 “ and in earnest, that the Creator of all Beings was
 “ in his Body truly a Male; and, thro’ his own
 “ abiding in the Womb of his highly-favoured
 “ Mother, for ever sanctified the Female Sex.

“ There are indeed many Passages, wherein a
 “ View to Matrimonial Affairs is officiously im-
 “ puted to us, and which yet have nothing at all
 “ to do therewith: But we counsel our Brethren and
 “ Sisters

“ Sisters to make so much the more careful and
 “ blessed Use of those Places, where they see these
 “ Matters purposely treated of.

“ For we make no Secret of this blessed Point ;
 “ but hold forth chaste Matters under usual and ex-
 “ press Words : and not (as is the common Pra-
 “ ctice) abominable Ideas under equivocal Words,
 “ where so called Christians may find the intended
 “ Handle for their Levity.

“ Many a one among us is struck with Horror
 “ at such Abuses in *Christendom*, so that he could
 “ almost say, *It is enough, take home my Soul, O*
 “ *Lord!* if he did not see so many Thousands
 “ growing up, who shall comfort us concerning our
 “ Toil ; and are a Pledge, that God is still gra-
 “ cious to the Earth, and that it is not yet aban-
 “ doned to the Children of *Canaan's* and *Ishmael's*
 “ Stamp, *Gen. ix. 21.*

“ These will demonstrate it in their Persons and
 “ Children : And the World has great Need of
 “ such a new Race, being in Danger otherwise of
 “ getting at last whole Nations, who shall be pitiable
 “ Spectacles and Monuments of the Sins and Abo-
 “ minations of their Ancestors.

“ None, who have read *Lucian's* Pleasantries
 “ about the Apostle *Paul* ; who know how the
 “ *Rabbins* treat the Person and Circumstances of
 “ our Saviour himself ; and who are acquainted
 “ with the Glosses made by *Porphyry*, and other
 “ such, upon the most sacred Actions of the Chri-
 “ stians, and even the most venerable Texts of
 “ the holy Scripture ; will be much startled by all
 “ the Mockery of the present *Cynics* at our Scrip-
 “ tural Marriage-Regulation.

“ Had the Moralists reached the Mark a little
 “ better with their Law-preaching, the Physicians
 “ and Surgeons would have had less Work ; and
 “ perhaps others would have followed their Me-
 “ thod

“ thod : But, since they have preached to others,
 “ and themselves been deficient, there is nothing
 “ left for us to do, but to continue acting accord-
 “ ing to our happy, and by so many Years con-
 “ firmed, Experience ; yea, more and more to
 “ make Trial, how far we can come with and by
 “ the Gospel, and by the inculcating of Chastity
 “ ἐν προσώπῳ Ἰησοῦ Χριστοῦ, thro’ the holy Person
 “ of Jesus, who was made like unto another Man,
 “ and was found in Fashion as a Man.

“ This indeed can help no one, who does not be-
 “ lieve in Him. But it is an infallible and approved
 “ Remedy for all who do believe.

“ *Luther*, in his Time, did make Complaints
 “ much like ours ; as, for Instance, on Gen. xxxviii.
 “ he comments thus : *We must almost now make a*
 “ *special Preface and Excuse before every Chapter ;*
 “ *for People are so tender, that they cannot bear*
 “ *to speak or hear how Man is born ; and yet in*
 “ *that Point have acted too abominably to be re-*
 “ *peated. It is true, this is a pretty coarse Chapter.*
 “ *Yet it stands however in the holy Scripture, and the*
 “ *Holy Ghost has written it, who hath as clean a*
 “ *Mouth and Pen as we : So that I do not know*
 “ *what further to say, than this : If any one has a*
 “ *purser Mouth and Ears than He, he may let it*
 “ *alone ; but if He was not shy or ashamed to write*
 “ *it, we have no Reason to be ashamed to read and*
 “ *hear it.*

“ *Would to God, Men would observe Modesty*
 “ *and Shame, where they ought to observe it, and*
 “ *avoid Immodesty where they ought ! But, alas ! all*
 “ *is turned into Shew. Where, on necessary Occa-*
 “ *sions, one ought to speak of it, there one is de-*
 “ *murely silent ; but in his Deeds is so much the worse.*
 “ *The Holy Ghost knows well what he has created ;*
 “ *and therefore he also speaks of his Creature as the*
 “ *thing really is. Twist and turn it ever so much, yet*
 “ *it*

“ it is true, we were formed to beget and bear Fruit :
 “ For this End He has given us Members, Veins,
 “ Humours, Blood, and Flesh. We may make of it
 “ what we will, we must still remain Male and Fe-
 “ male, and let Nature abide according to its Stru-
 “ cture. Now here Men are so chaste and modest
 “ they will hear nothing about it ; but what things
 “ do they transact at other times ? This is the worldly
 “ Wisdom, which perverts all Divine Order.

“ Again, on Gen. xxxix. The Holy Ghost takes
 “ Pleasure in his Creature and Workmanship.—He
 “ adorns and honours it, and delights to look at it, and
 “ praise it.

“ Item, on Gen. xix. All this proceeds from those
 “ Circumstances, which the Jewish Rabbins (or, as
 “ I could call them, Asses) do not consider ; but judge
 “ and interpret the Scripture only out of their own
 “ filthy Thoughts and Passions : And those, who are
 “ of such a Mind, ought, instead of the Bible, to read
 “ Ovid, Martial, and such-like shameful and impu-
 “ dent Poets.

“ Which weighty Passages we will conclude with
 “ the following Words of his, on Gen. xxviii. Dili-
 “ gently should the Marriage State be treated of in
 “ the Congregation, because it is necessary and ho-
 “ nourable : For, according to the Doctrine of the
 “ Gospel, and of Faith, which properly is the right
 “ Doctrine for the Church, the Married State par-
 “ ticularly should be honoured and praised ; and that
 “ even for this Reason, because the World and the
 “ Flesh do not understand what the Married State is,
 “ nor how highly it ought to be accounted of.—
 “ Therefore in that Christian Doctrine, which we,
 “ according to the Tenor of the Gospel, and of Faith,
 “ do teach, the Marriage State is the first and prin-
 “ cipal Branch ; for it is the Beginning and Spring
 “ of all human Life ; and the Devil strives as much
 “ to

“ to mix his base Alloy with this State, as with the
“ Church itself.”

The *Moravian* Brethren end their Apology with
“ these Words :

“ If we however, for the future, should be more
“ sparing upon this Topic, let it not be imputed to
“ any Decrease of Openheartedness in us, but to a
“ necessary adapting ourselves to the present bad
“ Times, wherein many even good Minds do not
“ seem receptible of such Ingenuity ; since the Abo-
“ minations of Men, who make a Mock at the
“ Counsel of the Poor, are not despised by them as
“ they deserve, they being not able to stand with
“ their Hearts alone against such loose People’s So-
“ phistries, but requiring to be furnished with Ar-
“ guments.”

Thus far of Marriage.

III. The next Article is, the Getting and Edu-
cating of *Children*.

The Getting of Children is, tho’ naturally not
intituled to Holiness, and spotted also with the uni-
versal Uncleanness of human Nature ; nevertheless,
considering the Origin, and the still remaining End
of the human Formation by the very Hands of the
Creator, a most serious and awful Transaction. The
very Instinct, which teaches the human Mind this
great Verity, became by Mischance the Occasion of
that idle Fornication, or *vaga libido* ; because the in-
disputable Claim which the propagating of the hu-
man Species, as well as the Instrument whom one
was to consider as his regular Partner therein, had to
Honesty, kept the Thoughts of that very Act at
too vast a Distance from that Wildness, Eagerness,
and lawless Ease, which accompanies inordinate
Lust.

It is for this Reason, that (tho’ our Brotherhood
observe a great deal of Caution in submitting indivi-
dual

dual Marriages to Rule and Church-Order); nevertheless, in general, they set the Married State, and the Begetting of Children, in an awful Prospect before any body, more especially before all those who worship the Name of Christ.

The natural Rights, which Parents claim over their Issue, have been in all Ages almost universally acknowledged: And thus far, even those Rights of the Magistracy were not only of a much later Date, but in the Beginning owed their very Institution to a borrowed Idea from that first Family-Government, and still retain the same, in Opposition to Tyranny and Usurpation; which also first derive themselves from successful Attempts of traiterous Servants in Families.

It appears from these Premises, that the Church's meddling with Family-Children proceeds upon a very precarious Foundation. And therefore all Admittance, which Religion itself (as far as to its Exterior, yet without being opposed to the Interior) may get with such Children, who yet make a Part of the Family of their Parents; is not pretended to in our Churches any sooner, than according to the same Bounds, within which the first Parents of each Republic, and consequently of each Sire belonging thereto, the Consent of the then living Family-Heads being supposed, did limit that absolute and almost mechanical Family-Power.

For that very Reason also, not only in all the Dwelling-places belonging to us; the Manner of governing Children is calculated according to the common Concert between the Pastors and the Families: but in all those Abodes of our Brethren, where they live together with other People as One Family, the Children of which are afterwards supported by the whole Community; we become intrusted even with Part of the Fatherly Incumbrance, in order to acquaint the Children with their Creator and Redeemer,
and

and to familiarize their Inclinations with plain Honesty, general Love of Mankind, true Modesty, and ingenuous Well-doing, without directly teaching, or either praising or correcting them.

Seminaries for foreign Children, tho', in Compliance with the Importunity of many a Parent beyond our Bounds, hitherto tolerated, and very much flourishing; regularly are not approved of, much less encouraged, by our Constitution.

As a forced keeping them in Religiosity is of the most dangerous Consequence for Childrens Minds, so far, as even to obstruct their Conversion when riper in Years; we are not forward in upbraiding Children with regard to any particular Persuasion, or consequent Duty, in a religious way, if in the least accidental, and (after the most universal manner of thinking) possibly separable from the very main Point of the *Bible*: Which Book, being acknowledged for a Divine Revelation a thousand Miles round, is certainly preferable to unfixed, and severally contradicted, Rules of Natural Light; which now are as much removed from true Simplicity, and, by learned Speculations, as much subtilized and corrupted, as the most embroiled System in the Scripturary Way.

We cannot forbear concluding with some Observations about the daily happy Practices of our Churches.

In our own Settlements, the Parents, being deeply penetrated with the Consequence of getting and educating Children, prefer the Thoughts concerning it to all others, not excepting those necessary for maintaining their very Oeconomy. They manage all Offices and Performances belonging to this Duty with the best of their Faculties and Capacity, no ways different even from what is called the Decency of religious Worship.

As the endowing their Children with those good Manners, which immediately derive from the Heart,

is not theirs, but the Holy Ghost's Province; the keeping their Eyes, Ears, and Thoughts, from the least Influence to the opposite Way, is the continual Concern of the Parents, not to be dispensed with at any Rate.

As the Parents are very careful on their Side, so the Children accept of it chearfully; and, by that means, they are, regularly, exposed to none but that sort of Danger, which their own Frailty, or rather natural Sinfulness, may occasion.

Now as they are very uneasy upon observing any such-like things, and naturally inclined to lay open all their Thoughts and Experiences; that very Misery procures the Parents, and their Associates, the fairest Occasion to acquaint them with the happy Remedies the Mystery of the Gospel affords the human Weakness and Wretchedness; which was the thing that made *them* study the Scripture, far from an idle Curiosity, out of a mere Eagerness after their speedy Recovery for the present, and Safety for the future.

The Specific they are presented with, is the *Saviour* of Mankind in Person, after the most exact Resemblance to be found of Him in his holy Records called *The Bible*.

The utmost Pitch of a tender Familiarity, together with an awful Deference towards that amiable Object, being the common End the Parents and their Children aim at; Faith, Love, Heavenly-mindedness, and civil Honesty, are not interrupted by the growing up of the latter; but heightened by degrees, till either they are recalled early to the Presence of their Creator, or themselves appointed to serve his Will for some time upon Earth in their Turn.

IV. The *Fourth* Point, *viz.* The carefully upholding, chearfully ministring to, and confidently leaving,

leaving, *this mortal Body*;—is naturally to be joined with the foregoing Considerations.

Two sorts of Philosophers, tho' very different in the Consequences they drew from it, conspired very much in one and the same Speculation about that external Structure, which human Minds are lodged in for a time.

The one blushed and murmured at every natural Function, tho' full of Honour and Usefulness; the other extravagated so far, as to make a public Shew of almost all, altho' the most humbling of human Necessities, confounding thereby the Dignity of the worthiest with the Wretchedness of the vilest: But both were acted by the same Principle, looking upon the human Shape to be only the nicest one in the Animal Kind.

This Mistake, which some honest Persons of the highest Rank were intangled with, to the Loss of their very Life, is wisely avoided, by distinguishing the Acts only relative to the, from the *νέκρωσις* or *μαρasmus* of the Body inseparable, Weakness; and those, which minister in their different Branches, to the permanent Part of our Being.

The different Rules the Creator Himself established within the Bounds of the Theocracy; as, for Instance, ordering a severe hiding of the Monthly, and an open shewing of the Virgin Blood, *Lev. xv. 19, &c. Deut. xxii. 15.* and the very way of Speaking used by *the Scripture* conformable to these Rules (the natural Necessities, and unnatural Misuses, of the Body, being hid under Metaphors; and, on the contrary, the material, instrumental, and even actual Part of the Propagation not only named as fully, freely, and roundly, as the most sacred things, but compared in every one of its Branches to the greatest Mysteries of Religion), set this Matter in its full Light.

Faith in the Gospel would tell us as well our Privilege, as Duty, in that respect, if even the Way was not so well paved already by the fore-mentioned Passages. The $\Sigma\omega\mu\alpha$ and the Κοιλία are very plainly distinguished from each other, 1 Cor. vi. 13. when considered with a View to the blood-bought Cleaness and Worthiness of our mortal *Body*.

But, all those Considerations apart; It would be to Christians an unnatural, shameful, and foolish Ingratitude towards the *Deity manifested in the Flesh*, if an Argument borrowed from any other Quarter should prevail with them, preferably to that, which the Saviour's lying in a *Female Womb*, and Himself bearing a *Man's Appearance*, furnish, in order to make us cherish, honour, and countenance, even the smallest integral Part of the human Body, as long as the Holy Ghost intrusts the human Mind with the keeping thereof, during its State of Humiliation, till to the Moment when Himself eases us of this Incumbency, in order to make the glorifying of it his own Care; (at which time moreover the Male Species is to be eased of its special and somewhat difficult Task and Interim-Character, in order to enjoy that Equality of the future Bodies, hinted at by the Saviour himself and St. Paul, agreeable to the Privilege which the spiritual Part enjoys already in this Life, *Matt. xxii. 30. Gal. iii. 28.*)

It is natural, that Minds prepossessed in this way, far from abusing their Body, will rather keep it (be it spoken with Modesty!) in Holiness, yea Worship.

On the other hand, as a Discharge from Sick-waiting, let it be as edifying an Exercise as it will, is however always welcome; so also will Dissolution certainly be, to every Person who is somewhat advanced in the Commerce of the invisible $\pi\omicron\lambda\iota\tau\epsilon\upsilon\mu\alpha$ *, the real Home-port of such human Souls, who by Faith had already that Sight of the Saviour's

waiting

* *Phil. iii. 20.*

waiting for them, which the first Martyr had by real Vision.

It is through that very Sensation, that nothing is more pleasant to our Children and Youths, than to be called home. To that Question in the little *Latin Catechism* of our Seminary,

*Quid si ante cursum istum,
Discedendum sit ad Christum ?*

They answer very heartily and chearfully,

*Deum ! hoc si impetrarem,
O quàm diem hanc bearem !
Acti labores jucundi ———*

And,

Præstat rudem coronari, &c.

(We allege such-like Passages, only on account of the intended Information of the Public, concerning the Coherence of our Doing with our Thinking; tho', otherwise, the Boasting, or idle Prating, of these Particularities, should be severely reprehended; the Ridiculousness, together with the dangerous Effects thereof, being too well known to us.)

Tho' the Maturity of Age asswages the Eagerness in that respect, because the more we are acquainted with the Reasons of our possibly tarrying here, the more we content ourselves with the Disposition Providence thinks fit to make about its Duration; nobody however is wronged by a speedier Dismission: And, notwithstanding the most conforming Genius of our People, One Singularity still obtains in full every where among us; which is, the absolute Disuse of Mourning.

The Interrment of a Christian's Body is, in a plain Sense, a chearfuller Performance among us, than the first presenting of it to its Relations, when newly born.

Tho' it would not be of a great Moment to us, what our wisest Creator should determine about our mortal Bones ; as, nevertheless, the Resurrection of the Saviour with his intire Body is expressly alleged in the Scripture as the Fore-runner of ours, Himself being stiled the First-born from the Dead : It is for His sake, that we rejoice very much in this glorious Destiny of our Corpse ; and, in order to shew in public our most explicit Faith in that Matter, and the Credit his Promises have with us, the Burying-places become pleasant Gardens to our Citizens ; and the Visit we pay to the yearly-deposited Bones of our Fellow-Members, in the very Morning of *Easter*, is a simple Act in Consequence thereof.

We proceed now to that most weighty Object of our Consideration, *viz.*

V. The entertaining that mutual Correspondence, encouraging *heartly Love* and Confidence, and refreshing the Memory of the (amidst all the temporary Distinctions) unalterably remaining *Equality* of human Beings, among our Brethren.

There are many Occasions, where we found our Way levelled beforehand, so far, that we need but to follow the trodden Road : And it is only to the Narrowness of our Bounds, and the Fewness of those in our Fellowship (which we neither despise otherwise, nor are in Care to enlarge), that we owe Mens marvelling at some of our Manners and Customs ; which, being as it were buried under the Number, Frequency, and Perfunctoriness, of those Deeds in their own Constitution, appear to them under the Shape of Novelty, when seen among us, and performed with a great deal of Seriousness.

The monthly Change of certain Offices, which imply some Dignity ; and whereby great ones become sometimes subordinated to little ones, and the Rich is judged by the Poor ; the casting of Lots in cer-
tain

tain Cases ; and the Obligation some Communities of ours lie under (without any *Communio bonorum* besides, or public Treasury), *præstandi facta commilitonum*, even so far as to discharge the Debts of any one, and satisfy for Damages occasioned by them ; are Customs not so absolutely unknown to other Constitutions, tho', we willingly own, not always so punctually stood to, as hitherto within our Limits.

Nevertheless, there are some Particularities in that respect to be found among us, which, tho' very conformable to the Apostolic Way, and not much criticized by our Neighbours, undoubtedly are singular in regard to the Public.

Tho' we are far from judging by the Exterior, and our Brethren and Sisters, if happening to be at some Court, or in some Public Office, do not make the least Scruple to conform to the very Modes (tho' with so much Mediocrity, as always becomes Christians) ; yet it is true in Fact, that the least Servant in our Families is, ordinarily, as honourably cloathed as his Master, the Poor as the Rich, and that principally among the Sex. It is impossible in our Churches to distinguish a Person, who, in other Places, would be ranked with Beggars (this last sort itself of Mankind being unknown among us), from a Lady of the first Rank. And tho' we have no Laws at all about it, nevertheless a Person presuming to distinguish him or herself in that way, tho' certainly not censured, would however be looked at in a grotesque Light.

It would not be amiss, if the *Agape's* still in Use among us were referred to this Article * :

Together with the appointing to the Functions of Deacons and Deaconesses, Sick-Waiters, Orphan-Fathers and Mothers, and other Offices of all Degrees, which, besides their being not at all lucrative,

* Luke xiv. 12.

but rather expensive, are also not honorary, but effective, and not to be executed by Deputies ; such Persons, whose Dexterity and Leisure corresponds therewith, whatever Honour or Ease their outward Circumstances otherwise intitled them to ; and their willingly accepting, and most faithfully performing the same.

Scarcely may be found One Dilemma of troublesome, and therefore commonly despised or neglected Duties, that could be to the Assistance of Mankind, which has not been in good earnest gone thro' by our present Directors themselves, in order to procure the common Good, and to render each Branch of their Care, in its several Circumstances, right Handles, Mistakes, Uses or Abuses, Benefits or Dangers, familiar to them by Experience.

But, most of all, our hearty Desire to make the Fellow-Members of our Church rejoice in a real, and, as it were, equilibrial Parity, appears in the Deference we pay reciprocally to one another's Way of Thinking.

The extreme Unanimity of Thoughts, and the very Uniformity in the Expression, (which, at the uniting of three or four of the stoutest Protestant Systems, were otherwise much to be wondered at) is a true Consequence of the aforesaid Generosity ; reasonable Thoughts being so welcome, and the Opinion of a Fellow-Brother, when in the least grounded, so much honoured by us, that One negative Vote suspends almost always any Resolution : Which, on the other hand, renders any obstinate Opposition, without Foundation, so ridiculous, that scarce any would be forward to use it ; and Schism in general is among us more pitied than resented ; and the returning back to Duty considered by both Sides merely as a Welcome home from *Bedlam*.

VI. The *Sixth* Point was, the procuring to *both those sacred Orders* of the *Legislature* and the *Liturgy*, that becoming Awe their heavenly Institution deserves.

Let us begin with the Civil Government.

As soon as the Magistrate concurs to promote Christian Religion, either in Fellowship with it, or in Compliance with that heavenly Rule of Liberty of Conscience; the Leaders of our Constitution are at a Loss about any Necessity of the commonly so called *Church-Discipline*; provided only the Liberty of Conscience remain also reciprocal between each Pastor, and his Flock individually.

Church-Discipline, in the primitive Age, appears to us as a mere Expedient occasioned by the urgent Necessities of the Times, and in order to counterwork the artful Contrivances of the then professed Enemies of Christianity, to give their Extortions, and tyrannical Practices against the Christians, the Appearance of a legal Punishment. There may be still, in some Places, Occasion for such-like Measures; but, in general, Ministers of the Gospel ought to use their utmost Endeavours for establishing, in the very first Beginning of any Settlement of theirs, a mutual Good-will and Credit between the Civil and Ecclesiastical Province in Society.

As the simplest Ideas are always those, which we borrow from the Family-State; therefore the nearer we reduce the Commonwealth to the Idea of Children of One Family, of which the Magistrates represent the fatherly Elder-Brother, and the Ministers of the Gospel the Servants, the closer we shall keep to the first Regulations of our Saviour and his Apostles. So far is certain, when our Saviour reserves the Name of *Father* for his ΠΑΤΗΡ , *John* v. 18. and in particular deprives his *Disciples* of the Character of *Master*, at the same time he vouchsafes to confer on the *Magistrates* the Dignity of *Patrons*.

We are fully persuaded, that any Ecclesiastical Constitution of Christians, not being previously approved of by the Legislative Power, are, in Compliance with our Saviour's primitive Way of Acting, to depart ; and to count it a Favour, when such a Removal is attended with Signs of Indulgence, and as much Connivance as the Nature of their Circumstances requires.

Agreeable to the fore-mentioned Idea, we always, previous to any Settlement, are used to offer to the Magistracy a plain Exposition of all the inward and outward Circumstances of our People. Our Practice in this respect, *viz.* To proceed in our *Settlements* with great *Deference, and consulting of the Magistrate*, we will here shew, by a Chain of Instances from the very old Times till now.

But, first of all, we will shew the nearest Occasion of this our *Eastern Church's* becoming such an Orphan-Body from her Apostles the *Greeks*, as others of the *East*, and perhaps some *Western* too.

“ * *Anno 1450.* there was held at *Prague* an Assembly of the States, and a Synod of the Clergy :
 “ And here, by the Primate's Advice, and with
 “ the common Consent of States and Clergy, an
 “ Appeal was made to the *Greek Church*, and Deputies sent with Letters to *Constantinople*. The
 “ *Greeks* heard from the Messengers the Heads of
 “ Doctrine, and rejoiced at the mutual Agreement.
 “ — In the mean while, *Anno 1453. Constantinople*
 “ was taken by the *Turks* ; and Two of the dispersed
 “ *Greek Divines* coming to *Prague*, were kindly received by the Primate, and, after several Conferences concerning Religion, *permitted to perform*
 “ *Divine Service in our Churches*. But it appearing
 “ by this Occasion, that the Purity of Faith was
 “ among them also equally clouded with Supersti-

* *Ex Commenii Historicâ Narratione, ref. Joh. Fr. Budd. Theol. Jenensi.*

“ tions, our good Zealots were more perplexed in
 “ their Spirit, seeing what to avoid, but not having
 “ any whom to follow. They afresh apply to the
 “ aforefaid Primate, and befeech him, for the Glory
 “ of God, not to forsake them when Salvation was
 “ fo much in Danger. But he——advised them to
 “ retire to fome Place, *where they might dwell fe-*
 “ *curely, and ferve God with a pure Confcience.*

“ He accordingly obtained for them from the Re-
 “ gency in *Bohemia* the Territory of *Lititz*; ——
 “ whither, prefently, Numbers of Citizens of *Prague*,
 “ and Mafters * and Batchelors of the Univerfity,
 “ betook themfelves; and others from other Places,
 “ common People and Nobility, Learned and Un-
 “ learned, flocked together, applying themfelves to
 “ the reading of the Scripture, Prayer, and Works
 “ of Piety.”——

This introductory Point being difpatched, we go
 on with the Narrative of the fpecial Tranfactions be-
 tween the Magiftracy and our Clergy.

“ † *George Podiebrad* was fucceeded by *Wladiflaus*
 “ a *Polander*, a very mild Prince; under whom
 “ Matters would have been very quiet, if he had
 “ not been pushed on by the Adverfaries, who yet,
 “ for a long time, could effect nothing. For altho’,
 “ in the very Second Year of his Reign, *Anno 1472.*
 “ HE PERMITTED EDICTS TO BE PREPARED for
 “ the banifhing of the Brethren; yet, upon re-
 “ ceiving *their Apology, and Supplication, that he*
 “ *would let them remain in their native Country, as*
 “ *faithful and quiet Subjects, who aimed at nothing*
 “ *but to please God and their King, and all Mankind*
 “ *for their Good,* HE RECALLED THE EDICTS.—

* The *Mafters* at that Time in *Prague*, and to this very Day
 in the Univerfities founded out of that of *Prague*, fignify Do-
 ctors of Divinity; the Title of the Univerfities being *Reverendi*,
 &c. *Magiftri, Doctores & Profeffores*, &c.

† *Ex Commenii Hiftorica Narratione.*

“ The

“ The Brethren, being assembled in Synod, consulted what was now to be done. And that they might, in the mean time, clear their Conscience from the Guilt of Schism, at least in the Sight of God, *and point out to their Posterity somewhat of a sure Way*, they made this Canon: That if God should raise up more godly Teachers and Reformers of the Church in any Place, they would then join themselves to them, &c. Done 1486.—

“ When George Margrave of Brandenburg, Tutor to Lewis King of Bohemia, desired, from the Baron de Krajek, a fuller Account of the Brethrens Institutions; they wrote, Anno 1532. a Book intituled *Apologia Doctrinæ et Rituum*, &c. which Dr. Luther, adorning it with an elegant Preface, caused to be printed at *Wittemberg* in 1533. and again in 1538. —

“ Part of those that were dispersed in 1548. both Pastors and People, came into PRUSSIA, and were favourably received there by Duke ALBERT, the Towns of Gnizin, Dubraun, Soldavia, Gardia, being assigned them to dwell in: Concerning whom there is extant a memorable Letter of the then Lutheran Pastor of Gnizin (where the chief Part of the Exiles seated themselves) to Dr. Brentius, then also an Exile at Basil; which Lasitius has intire in his Fifth Book. Among others are these Words: *Juvenes isti sunt è numero Fratrum illorum, quos ante annum expulit patria Bohemia, et exules recepit nostra Prussia. Quorum Confessio edita est Wittebergæ, et commendata judicio ac testimonio D. Lutheri b. m. patris ac præceptoris nostri reverendi. Præterquam quòd habent doctrinam consentientem cum nostrâ, habent et peculiaris quædam, quæ apud nos haud cum exiguo conscientia discrimine desiderantur: adeò vigilantem curam animarum, ut nihil absolutius unquam viderim: pulcherrima exercitia pietatis et pœnitentia,*

“ *tentiæ, tam domestica quàm ecclesiastica : honestatem morum externam, justitiam, verum usum jejuniorum, vigiliarum, laboris, precum : fraternas admonitiones, propria judicia, censuram Ecclesiasticam, &c. ut meritò sint omnibus (nobis) admirationi ; nec scio an meliores homines Prussia recipere unquam possit. Bucerus, vir magni judicii, non veretur eos in suis opusculis omnibus Ecclesiis in toto orbe Christianorum præferre, et hoc eis tribuere, quod nullis aliis ; et omnibus piis commendare, ac in exemplum, quod imitentur, proponere. Idem fecerunt alii summi Viri, Lutherus, Capiio, Calvinus. Et certè si quæ extant Ecclesiæ, in quibus reperire liceat censuram et gravitatem Apostolicorum virorum, et omnia composita ad exemplum sanctissimorum Martyrum, certè hæ erunt Fratrum Ecclesiolæ. Ac judico populum tam sanctum in hæc loca divinitus esse missum, cujus exemplis excitarentur alii, ut cogitarent rectius de multorum nævorum, qui hærent in Ecclesiis nostris, correctione. Res est tristissima, Evangelium Dei tantum annuntiare in testimonium mundo, &c. So glad was Prussia at that time of these Guests.——*

“ *As to POLAND——since they were to leave their own Country, they did not know whither to turn themselves better, than to the Poles, who spoke a Language very intelligible to them ; and so meeting at a Place in the Borders of Silesia, and travelling forward in One Company (about 900 Persons, in above 120 Carriages), they experienced not only in Silesia, but in Poland itself, tho’ as yet all Popish, more Favour than was to be expected ; Andrew Count of Gorka, Captain-General of Great Poland, not only permitting them to lodge in the Suburbs of Posen, but even inviting them into his own hereditary Towns of Samotuli, Kurnik, &c.*

“ It happened farther, that some Noblemen of
 “ *Great Poland* (among whom One was a Woy-
 “ wode (one of the Princes Regents), and Two
 “ Counts, *James de Ostrorog*, and *Raphael de Lesz-*
 “ *no*), being desirous to know fully all relating to
 “ the Brethren, took a Journey to them as they
 “ were about to hold a Synod in the Heart of *Mo-*
 “ *ravia* ; who, having arrived there, reported af-
 “ terwards publicly, that their true Hospitality, and
 “ singular Piety, exceeded all that they had heard
 “ spoken about them. There were more than 200
 “ Ministers present, and a great many Patrons, Ba-
 “ rons, and Nobles.——

“ In *Lesser Poland* things went on slower, and
 “ more privately, because the Congregations could
 “ hardly be brought to a settled Order.—— About
 “ which *Johannes à Lasco* (a *Polish* Baron and Pre-
 “ late, who, twenty Years before, putting off in the
 “ mean while his Office at home, thro’ Love of
 “ Truth, had gone to foreign Countries, where he
 “ at different Times was Pastor of the *Diaspora* at
 “ *London*, *Emden*, *Frankfort on the Mayn* ; but, in
 “ the Year 1556. being sent for, returned into his
 “ own Country *) wrote thus to *John Nigranus*, Bi-
 “ shop of the Brethren in *Bohemia*, and his Collegues,
 “ Anno 1558. *Nihil adhuc inter nos certi constitutum*
 “ *habemus, &c. Sed est planè necessarius noster vobis-*
 “ *cum congressus. Occurrendum enim omninò est va-*
 “ *riis Satanae conatibus, quos ille suis artibus apud nos*
 “ *moliri videtur ad perturbandas Ecclesias, et impe-*
 “ *diendum Evangelii progressum. Neque doctrinam*
 “ *nostram communem per omnia probant, et disciplinæ*
 “ *Ecclesiasticæ subscribere ægrè volunt. Cum istis*

* When there is mention made of *Johannes à Lasco*’s return-
 ing into his own Country, it seems to be worthy of Notice,
 that this noble Prelate of ours had the Honour to receive and
 serve, at his House, the illustrious Duchefs of *Suffolk*, in the
 time of her tedious Exile under Queen *Mary*’s Persecution.

igitur communi nobis consilio agendum erit ; et Dominus addet gratiam, &c. ——— That good old Man à Lasco being called away to his heavenly Home, there was once more a Synod assembled in the Town of *Xians*, Anno 1560. ——— Finally, all the Followers of the Gospel in these Parts, being desirous to become more and more joined among themselves, Anno 1570. entered into an Union ; having appointed (*by the Indulgence of King SIGISMUND AUGUSTUS*) a general Synod of all the then Evangelic Churches, at *Sendomir*, where a Consent in Faith, and Christian Religion, was established between those of the *Augustan*, *Bohemian*, and *Helvetic* Confessions : Which Affair is well known, the Books of that *Consent* having been so often reprinted in *Poland* and *Germany*. ———

As to the Brethren in *Bohemia* and *Moravia*, they became now eased of the heaviest of their former Circumstances, under MAXIMILIAN II. a Prince of Clemency, and moderate Counsels. He being used to admit *John Crato* his Physician in Ordinary, a Friend of the Brethren, to converse familiarly with him ; it happened once that he was alone with the Emperor in his Chariot, riding abroad for Recreation-sake ; and the Emperor with Grief observing, how many and great Dissensions there were in *Christendom*, and at last asking *Crato*, *Who he thought, among so many Sects, approached the nearest to the Apostolical Simplicity?* he answered, *I don't know whether this Character may not be allowed the Brethren, whom People call Picards.* The Emperor replied ; *I think the same.* Whereupon *Crato* ventured to advise the Brethren, who he knew were preparing a new Edition of their Hymn-Book, to dedicate it to the Emperor : Which was accordingly done in *German*, Anno 1556. ———

“ What the University of *Heidelberg* thought of
 “ the Brethrens Method to bring their Ecclesiastical
 “ Matters in a due Coherence with those of the Civil
 “ State, appears by a Letter of *Olevian* [Sept. 6.
 “ 1574.] to *Andreas Stephanus* [their Bishop], where
 “ he speaks thus: *Dici non potest, quanti ego illud*
 “ *opus Domini faciam, quod in Ecclesiis vestris non*
 “ *inchoavit modò, sed tot etiam annos continuat.——*
 “ *Certè quum tristem faciem Ecclesiarum Reformata-*
 “ *rum in Germaniâ intueor, totus penè corroborresco.*
 “ *Video Politias hospitia fuisse Ecclesiæ, et jam multis*
 “ *in locis hospitia mutantur in dominia; ut liberè in*
 “ *Ecclesias, adeoque ipsam cælestem doctrinam, domi-*
 “ *nentur. Causa hujus mali non postrema esse vide-*
 “ *tur, quòd Ecclesiæ multæ nimis sese Politiis hujus*
 “ *mundi adstrinxerunt, quasi pars sit essentialis regni*
 “ *Christi. Itaque vestram rationem ædificandi non*
 “ *possum non magnificare, qui vultis Ecclesias vestras*
 “ *ita Politiis hujus mundi, imò omnibus hominibus*
 “ *ad bonum, esse subjectas; ut tamen nil libertati*
 “ *sux, quam Christus sanguine suo eis comparavit,*
 “ *decedat.——*

“ In the Year 1575. *Maximilian* held a Conven-
 “ tion at *Prague*, and gave Leave, that the States
 “ of the Kingdom, who received the Sacrament
 “ under both Kinds, might enter into an Union,
 “ under the common Seal and Bond of One Con-
 “ fession, notwithstanding all Endeavours used to
 “ hinder it, even by the — false *Hussites* themselves.
 “ For whereas these had inserted, among other
 “ things, in their Petitions and Remonstrances, that
 “ the States *sub utraque* were not unanimous in the
 “ Faith;——the States, to testify their Unanimity,
 “ resolved to draw up a common Confession, choosing
 “ for this Purpose certain Divines, and appointing
 “ also some of the Barons, Nobility, and Citizens,
 “ to prepare the Affair. To them accordingly the
 “ Masters belonging to the University of *Prague*
 “ brought

“ brought the Books of *Huss*, and the synodical and
 “ other public Determinations of the old *Bohemians*,
 “ concerning Religion. Those, *who had embraced*
 “ *the Augsbург-Confession* (who were *already a great*
 “ *Part of the States*), brought this their Confession :
 “ as those who belonged to the Brethren, brought
 “ also theirs. They compared therefore, in each
 “ Article of Faith, the Sense and way of speaking
 “ of the several Parties : and couched the Matter in
 “ such Expressions, which each Party both could and
 “ was willing to subscribe to, not descending to such
 “ Distinctions of Questions, as were too particular,
 “ subtle, and scholastic. Which Christian Modera-
 “ tion and Prudence of theirs was both beneficial to
 “ themselves, and approved by many great Men in
 “ *Germany*, and elsewhere. For *the Emperor autho-*
 “ *rized that Union*, and took all who accordingly
 “ joined, into his Royal Protection : only deferring
 “ till another time the Power they desired to have
 “ granted them, of regulating the Consistory and
 “ University ; promising, however, firmly, that he,
 “ or at least his Son (who was already appointed to
 “ succeed him) would have Regard to the Request
 “ of the States. It is to be observed, that this Con-
 “ fession of the States was then only written in the
 “ *Bohemian Language*.

“ The good Emperor *Maximilian* leaving this
 “ World *Anno 1576*. was succeeded by his Son
 “ *Rudolph* ; who treading in his Father’s Steps, go-
 “ verned in a very pacific manner till the Year 1602.
 “ distressing no one in the least on a religious Ac-
 “ count.—*Anno 1609*. he granted that *the Consistory*
 “ *and University* might be reformed according to
 “ the Discretion of the States : which Grant he con-
 “ firmed by a Charter, and permitted the Evange-
 “ lics to keep Possession of Churches and Schools,
 “ where they had it, and to build some, where it
 “ was necessary ; and did forbid the troubling of
 “ any

“ any (whether his own immediate, or the Subjects
 “ of mediate Catholic Lords, even the Spiritual)
 “ for Religion’s Sake ; and bound the Kings who
 “ should succeed him in Time to come, to observe
 “ these Things faithfully : And lastly, restored to
 “ the States the Power of choosing from among
 “ themselves Advocates or Guardians of this their
 “ Liberty.

“ The States therefore reform the Consistory :
 “ and for Concord-sake, choose by Vote Three
 “ Ministers of the *Hussites*, Three of THE BRE-
 “ THREN, and Three of the other Protestants, and
 “ add to them Three Professors out of the Uni-
 “ versity ; and these Twelve Select Men, they in-
 “ trust with the Care of the Ecclesiastical Affairs
 “ of the whole Realm. And because now all were
 “ agreed about abolishing the *Compactata*, and go-
 “ verning the Churches according to the Rule of
 “ the Divine Law only ; there was an Administra-
 “ tor chosen out of the political *Hussites*, *Elias Schuda*
 “ *de Semanin*.—And as to the *Brethren* (who were
 “ allowed to have their own Order and Discipline,
 “ until they should more intirely mix and coalesce
 “ with the rest) it was concluded, that their Director
 “ should be the *next* Collegue of the General Ad-
 “ ministrator, so long as that Difference of Regu-
 “ lation, yet in amicable Concord, should con-
 “ tinue. They also, as being the genuine Offspring
 “ of *Huss*, had the Church or Chapel called *Bethle-*
 “ *hem*, famous for *Huss*’s preaching in it, given them
 “ by the University. All which was accompanied
 “ with the public Joy of all good Men : People
 “ praised God every where ; and on the Church-
 “ Doors was stuck,

“ *Templa patent ; leo latus ovat, firmante Ro-*
 “ *dolpho* : And such like.

“ Thus

“ Thus pure Religion flourished through the whole
 “ Kingdom (political *Hussitism* by degrees losing
 “ Ground) ; so that there was scarce *One* more in
 “ an *Hundred*, who did not profess the Evangelic
 “ Doctrine in its Purity.

“ But indeed when *Rudolph*, the great Assertor of
 “ our Liberty, departed this Life, and Measures
 “ were now entered into for putting the Council of
 “ *Trent* in Execution, where it had been resolved,
 “ TO BEGIN WITH THE BOHEMIANS ; their Anta-
 “ gonists studied, by exquisite Vexations (contrary
 “ to the most sacredly confirmed Charters) to pro-
 “ voke them to Impatience, and then to Arms.—
 “ By the various Methods taken with them for
 “ Forty Years together ; the Matter was, about
 “ *Anno* 1660. brought to that Pass, that there was
 “ no Church or School left the Evangelics more
 “ within *Bohemia* and *Moravia*, no private Exercise
 “ of Religion, &c. And those who, for the sake
 “ of maintaining their Fidelity towards God, left
 “ their own Country, and wandered through the
 “ neighbouring ones, were some Thousands.”—

For the better understanding of the Foregoing, it must be observed, that there were from the Beginning Two Sorts of Members in *Bohemia* ; the Political Party (commonly called *Hussites*), and the *Brethren* : The *former* judged it indispensably necessary to claim Religion and State together, and thought it right to procure and maintain ecclesiastical Privileges by Law-suits, if not martial Means ; the *latter* were for keeping spiritual Matters from the least interfering with either, and used no Means to help themselves but Patience and Faithfulness. These *last*, after having by degrees gathered their scattered Flocks, kept close by themselves in *MORAVIA* : And the *former*, after many Turns of Fortune, were forced to quit their Religion, or else remove into *Hungary* and *Silesia* ; in which latter, as long as the

Male Line of the *Piaſts* ſubſiſted, they continued, in ſome reſpect, in a National Church-way ; but theſe being extinct, either joined with the *Lutheran* or *Calviniſt* Communions, or retreated into the neighbouring *Polish* Counties, or preſerved themſelves among the then kindly-treated Denomination of *Schwenkfelders*, and after the Expulſion of theſe, which did not happen till 1724. (a few Years after the Stirring in *Moravia*) they endeavoured to incorporate themſelves with thoſe Refugees, whom the Count of *Zinzendorf* received in his Territories ; but being declined by that Nobleman, formed themſelves under the Management of that worthy Man Baron *Seidlitz* of *Peilau*, and after very ſhort Sufferings, when the preſent King of *Prussia* conquered *Sileſia*, claimed and recovered the entire Enjoyment of their former Conſtitution. Thus far the *Bohemian* Matters.

The Continuance of the Protection given by the ſucceſſive Rulers of *Poland*, and *Prussia*, till this very Day, to the Brethrens Conſtitution, being of public Notoriety ; and the more ſpecial Circumſtances of the former having been fully expounded in this Country, when the firſt Prelates of this Realm interceded for their Episcopſal Brethren with his late Maſteſty King *GEORGE I.* there is no Occaſion to charge the narrow Compaſs of this Treatiſe with a tedious Recapitulation of known things. But as to the latter, *viz.* the Protection of the Houſe of *Brandenburg*, it will be proper to give a ſhort Account of the ſucceſſive Performances of the laſt Century on that Head.

In the Beginning of it, the then Elector, afterwards King *FREDERIC I.* gave that excellent Precedent in favour of our Conſtitution, that he permitted *Dr. Jablonſky*, who was already one of his Chaplains in Ordinary, to be re-ordained by the Brethren, which accordingly was done in *March 1699.*

In 1736. the King, his Son, acknowledged the same (who was then Dean of the Chapel, and First Divine in the Kingdom) Bishop of the Brethrens Constitution, and in that Quality commissioned him to that important Conference with the Count of *Zinzendorf* (see N^o LXXI.), the Issue of which was, the acknowledging of the lately revived *Moravian* See, by the *Bohemian* and *Polish* ones, and the King himself.

The present King *FREDERIC II.* agreeable to these Precedents, gave our Church a solemn Charter dated *Decem. 21. 1742.* And Bishop *Jablonsky* being deceased 1741. and soon after succeeded in the Administration of our Reformed Tropolis by *Frederic Baron Watteville*; and his Lordship having resigned this Office, because appointed to be first Deputy of the Advocacy; his Majesty, in *Anno 1746.* gave Leave to the present Dean of his Chapel, *Dr. Cochius*, to succeed him in this very Office, and in the second Presidentship in the General Synod of the Brethren.

To come now to the settling of the strict *Moravian* Brethren, and that first in *SAXONY*:

When the hitherto (by the truly great Generosity of the respective Magistracy and Clergy) seemingly unremarked, but rather tolerated, Remains of the Brethren in *Moravia*, were by some uncautious Rudeness of one and another *Parochus* stirred up; for the first Seven Years they maintained their Ground, supported by a more prevailing Spirit of Toleration: but in the Year 1722. sent over a Deputy to the then still living (though very aged) known Protectress of suffering Protestants, the Dowager Lady *Gersdorf*, Relict of the formerly Prime Minister of *Saxony*; which Lady's Intercession had proved often very successful with the late Empress *Magdalen*.

But as her Majesty was lately deceased, and the Lady *Gersdorf* entirely retired, she advised them to consult her Grandson the Count *Zinzendorf*; who at

that very Time was going to the Imperial Court then at *Prague*; and in the mean while made no Difficulty to give some Families of these Refugees Shelter in his Manors; which he performed with the more Security, as he guessed at *Prague* the Sentiments of the Imperial Court, it being averse to the newly-raised Persecutions in its hereditary Dominions, and the very *Confessor* of the Emperor, *P. Tæneman*, much inclined friendly to interpose.

The Face of Things altered somewhat, when, in the Year 1724. *May* 1. (O.S.) the Deputies of a gathered Body from the old Unity at *Fulneck* appeared at *Herrnbuth*; who instead of their wonted Asylum in *Lissa*, and thereabouts, desired to flock together in *Lusatia*, in order to retrieve their scattered Body. The Count, fearing a Sort of Revolution, the more as the coinciding Affairs of *Thorn*, of *Saltzburg*, and some *Hussitical* Motions on the Borders of *Bohemia*, represented these Endeavours to him in but an indifferent Light; compassionating, however, the Brethren's Case, and apprehending the Possibility of their falling into bad Hands, he took the Trouble himself to make a Journey, in their behalf, into *Moravia*; where, without taking the least notice of these by him suspected Commotions, yea without giving any Hint of his Intention to the Brethren themselves at *Herrnbuth*, he went directly to the Cardinal *Schrautenbach*, Bishop of *Moravia*, at his Country-Seat, laying open the whole Case, together with his Observations; and after having opened a *Medium* between a concerted Emigration in a Body, and an accidental Removal of particular Families by little and little (without the least Shock to the *Compactata* between *Bohemia* and the adjacent Dominions), came back to his Seat very well satisfied with his Success.

In the Year 1731. the Chancery of *Bohemia*, confounding the *Bohemian* and *Silesian* Affairs with those
of

of the *Brethren*, made some Complaints against them to the Privy-Council of *Saxony*: Which not only occasioned the several local Examinations in the Years 1732. 1736. and 1737. but also the Three Conservatory Decrees of 1733. 1737. and 1748. together with the last General Charter of 1749 *.

In the mean while, the Vicissitudes of *Herrnbuth* occasioned the Dispersion of the Brethren into the Dominions of the King of DENMARK, the Barony of YSSELSTEIN (belonging to the House of *Orange*), WETTERAVIA, and the BRANDENBURG Country; which Settlements being every where concerted with the Magistrates, were also confirmed by Charters, some of which make a Part of the preceding *Vouchers*; wherefore we judge it unnecessary to be more prolix on that Head.

Especially as we are now coming to the weightiest Particular of this Kind: Which is, Count *Zinzendorf*'s Endeavours (begun immediately after his taking upon him the Advocacy of the Brethrens Churches, and never dropped) to make the largest

* This last Charter has the following Words: " Whereas
 " we *Frederic Augustus* King of *Poland* Elector of *Saxony*, have
 " maturely resolved to receive the Evangelic *Moravian* Brethrens
 " Congregations of the *Augsburg* Confession, as hitherto in *Lusatia* and *Barby*, so in All our Dominions;—and therewith
 " to protect them as faithful Subjects, intirely admitted to all
 " and every the Liberties, Rights, and Qualifications, which
 " other Inhabitants of this Realm enjoy: — Therefore these
 " Congregations shall hereby — receive Assurance, that they
 " may, in the *First* place, expect very speedily the issuing of a
 " full and explicit Concession, with regard to the Exercise of
 " their Religion, to be allowed them with complete Liberty of
 " Conscience, as agreeing with the *Augsburg* Confession; —
 " and, in the next place, that all the Members of the said
 " Congregations, who shall choose to dwell in this Country,
 " shall enjoy the very same Power to dispose of their Substance
 " — as other Subjects have, — and also be intirely free from
 " all Tax or Stoppage in Case of Removal, &c. — Done
 " and given at *Dresden*, Sept. 20. 1749."

and chiefest Settlement of this Church in the BRITISH Dominions.

Not only the kind Reception King EDWARD VI. gave to our Brethren in older Times (mentioned at large in the Report of the Committee of the House of Commons), together with the continued Favour of all his Protestant Successors, who, in the very Times when the rest of the Protestant World, after having abandoned us at the General Peace in 1648. seemed to persuade themselves that we existed no more, countenanced our Churches every-where with as much Christian Benevolence as Royal Magnanimity :

But also an intrinsic Reason, wrought powerfully upon the Advocate.

Very likely it was, that the Brethren should be welcome in a Part of *Christendom* ruled after their own manner, at least in the principal Form of Church-Government : Which offered us a fair Prospect, that we should there lead, under one common Sovereign, a more *quiet and peaceable Life in all Godliness and Honesty*, than we could reasonably expect in any other Dominions, even tho' Protestant, and in some Places not so much disliking the Episcopal Form.

Our Expectation was very much heightened by the closest Connexion we stood in with a great *German* Divine still living, one of the most learned Authors in the *Lutheran* Church, and Chancellor of the University of *Tubingen* ; the very same, who wrote with his own Hand most Part of the Original of No. XXVI. in *this Collection*. This Writer also tells us, in one of his Treatises, that the *English* Church is very well satisfied with that very Confession, which we in these latter Times have all agreed in. He produces some remarkable Instances.

“ To come, *says he*, to later Writers, *P. J. Spener* shews in several Places, how much he esteemed

“ the

“ the Church of *England*. Writing to a Reformed
 “ Divine in *France*, Anno 1683. he says ——— Now
 “ since *England* has almost laid aside the Absolute
 “ Decree [of Reprobation] it might be easier for the
 “ Churches to agree together, the chief Stumbling-
 “ block being removed ; and I have learnt from some
 “ Friends, who have conversed with not a few of the
 “ principal of the English Clergy, how near they ap-
 “ proach to us in other Articles also. ———

“ Dr. *Lintrup*, a learned Divine of *Copenhagen*,
 “ shews, in a large Dissertation, that *Luther's* Wri-
 “ tings, the *Augustan* Confession,—and other Books
 “ of the *Lutherans*, being translated for common
 “ Use into the *English* Language, contributed not a
 “ little to the *English* Reformation ; that the first
 “ Reformers of the *English* Church, were very much
 “ of *Luther's* Sentiments, &c. Afterwards he shews,
 “ that the Church of *England* goes a Middle-way
 “ between the *Romish* and the *Calvinists*, and ap-
 “ proaches nearly to ours : He praises the Modera-
 “ tion of the *English* Divines, none of whom have
 “ published any thing against our Form of Reli-
 “ gion ; reckons up the Elogiums given to *Luther*
 “ by the *English* ; points out the Conformity of the
 “ *English* Liturgy and ours in many Particulars ;
 “ proves, by clear Testimonies of *English* Divines,
 “ that they have never adopted the Tenet of the
 “ absolute Decree, irresistible Grace, &c. exhibits
 “ favourable Passages from them concerning ———
 “ Christ's Humanity, and the Adoration of the same,
 “ his Descent into Hell, and other of our Do-
 “ctrines ; shews the Consent of the *English* Church
 “ with ours in respect of private Confession, and sa-
 “ cerdotal Absolution ; asserts her being very near
 “ our Church in the Form of Ecclesiastical Govern-
 “ ment ; urges also the Consent of both Churches
 “ on the Subject of the Sacraments and Baptism ;
 “ explains at large the Sense of the Church of *Eng-*
 “ land

“ *land* concerning the Lord’s Supper and the real
 “ Presence, shewing both how the *English* Rites
 “ and ours do here very much agree, and that the
 “ real Presence had formerly for a long time been
 “ believed in the *English* Church, a great Number of
 “ whose old Divines he *produces* to this Effect.—

“ And what the Sentiments of *English* Divines are
 “ concerning the *Augsburg* Confession, has long ago
 “ been expressed, in the Name of all, by Dr. George
 “ Bull Bishop of *St. David’s*; whose Words are
 “ these: *The Chiefs of our Church have so followed*
 “ *the Augsburg Confession, as being the noblest and*
 “ *most antient of all the Reformed Confessions, that*
 “ *whoever is ignorant of it, will scarcely be able*
 “ *rightly to understand the Sense and Meaning of our*
 “ *Articles.* [Confessionem Augustanam, utpote
 “ omnium Reformatarum nobilissimam atque anti-
 “ quissimam, ita secuti sunt Ecclesiæ nostræ Pro-
 “ ceres, ut qui istam ignoret, Articulorum nostro-
 “ rum mentem ac sententiam vix rectè percepturus
 “ sit. *Harmon. Ap. Diss. poster. c. 18.*]. That
 “ eminent Man could have said nothing greater, than
 “ when he judges, the *English* Confession is to be
 “ understood and explained by that of *Augsburg*.

“ I will only add the Words of *Peter Heylin*,
 “ who speaks thus concerning the Reformers of the
 “ Church of *England*: *They had a more particular*
 “ *Respect to the Lutheran Platform; the English*
 “ *Confession, or Book of Articles, being taken in many*
 “ *Places, Word for Word, out of that of Augsburg,*
 “ *and a Conformity maintained with the Lutheran*
 “ *Churches in Rites and Ceremonies, &c.”*

Thus far that learned Author (our noble Friend)
 on that Head.

Now, after having expounded the Utility, and
 in some measure Necessity, of that truly Christian
 Harmony between the Magistracy and any settled
 Church-Body; (whereby our happy Endeavours, in
 respect

respect of the *English* Constitution, appear in a very agreeable Light);

We proceed to speak our Mind about the Convenience of our Form, in order to maintain our Christian Labour among Souls in that necessary Decorum, which is calculated to be the no less diametrically opposite Extreme to Ecclesiastical Pomp, Arrogance, and Power.

But as we must freely profess, that if Providence had not procured us the Convenience, to find all things ready before, we should scarcely have had either the Wisdom or the Assurance to dispose them in that Way; it will be best to give a short View of the Matter in Fact, before we go on in commending its Reasonableness.

“ * That the Unity of the *Bohemian* Brethren,
 “ arising from the Ashes of *Huss*, regularly received
 “ the Episcopal Order, and the Ordination of Pastors,
 “ *Anno* 1467.—is attested on all Hands. I
 “ will express it in the Words of *J. A. Comenius*,
 “ a pious and upright Man, and well skilled in these
 “ Matters.

“ *The Brethrens chief Concern was about Pastors*
 “ *for the Souls; whence they should get them, when*
 “ *those they had at present should de cease. It was*
 “ *too uncertain a thing, to wait till some of the Ro-*
 “ *man Ordination, for the Love of Truth, should*
 “ *come over to them. And they remembred, that the*
 “ *fore-mentioned Primate of Bohemia, Archbishop*
 “ *Rokyzane had often testified, that all must be re-*
 “ *newed from the Bottom. Therefore an Ordination*
 “ *was to be begun at home, by that Power which*
 “ *Christ had given his Church. — But they were*
 “ *afraid, that it might not be a regular Ordination, if*

* Verba *Danielis Ernesti Jablonsky*, in Epistolâ ad Archiepiscopum *Wake*; cujus Autographum in Archivo nostro principali asservamus.

“ *a Presbyter should create a Presbyter, and not a Bishop.*——

“ *At length, in the Year 1467. the chief Persons from Bohemia and Moravia, to the Number of about Seventy, met together in a Village near Richnow, called Lhota; and, having poured forth many Prayers and Tears to God, that he would vouchsafe to shew whether he approved of their Design, they resolved to inquire the Divine Will by Lot. They chose therefore by Vote Nine Men from among them, whom they judged particularly fit for the Ministry; and, having put into the Hands of a Child Twelve Pieces of Paper folded up, they bid him distribute to those Nine Men. Now Nine of the Papers were empty, and only on Three stood written, It is: So that it was possible, that they all might get empty Papers, which would have imported a negative Will of God. But so it was, that the Three written ones came into the Hands of Three among them, viz. Matthias Kuhnwald, a very pious Man; Thomas Przelaucius, a learned Man; and Elias Krzenowius, a Man of singular Prudence.*——

“ *These found Stephen Bishop of the Waldenses †, who, sending for the other Bishop, and some of the*
“ *Mini-*

† As it is quite undoubted, that *Moravia, Bohemia*, and the other *Slavonic Nations*, embraced the Gospel by the Ministry of *Cyril and Methodius*, Teachers belonging to the *Greek Church* (after the Seed sown there by *St. Paul* himself and *Titus*, see *Rom. xv. 19. 2 Tim. iv. 10.*): So there is as good Ground to think of the commonly called *Waldenses*, as of any of the remaining Constitutions, that they also were an Offspring of the East; and therefore the *Ecclesiola* of the Brethren, being then forsaken and oppressed at home, did not go out of its natural Channel in applying to them for Ordination. As to the Supposition, that the *Waldenses* had their first Rise from *Waldus*, it is just as preposterous, as it would be to denominate and deduce the Existence of the *Brethren* from their present successful Servant: The *Vallenses* (for that was their true Name, from the *Valleys*) were in Being long before *Waldus*; and his Name, which was properly *Bald*, became corruptly pronounced by mixing

“ Ministers, declared to them their Descent from
 “ Constantine’s Time ; and also the Articles of
 “ their Doctrine, and the dreadful Sufferings they
 “ had undergone in Italy and France ; and heard
 “ again, with Approbation and Congratulation, the
 “ Account which ours gave of their with-holding
 “ themselves as well from the Calixtines also now, as
 “ formerly from the Pope ; and, finally, to enable these

mixing it with theirs, as theirs was also changed into *Waldenses* by the *Germans*, who, not understanding the Etymology, thought the Idea of *Mair*, a Forest, suited for such retired People.

———— To pass over this therefore, and come nearer the Bottom of the Matter : — In the very Places, where we afterwards hear of *Vallenses*, in the Fourth Century we read of *Syrians* dwelling and preaching, and that these differed from the *Roman* Practice, and retained the Way of the *Greek* Church, in regard to the Keeping of *Easter*, &c. In the Fifth Century they got Neighbours, who, as is well known, agreed with them in this respect (and therefore equally appear to have received the Faith immediately from the Eastern Source), *viz.* the antient *Britains* ; some of whom, about this time, removed from their own Island to *Britany* in *France*. Yea, what if the *Vallenses* were even in some preceding Connexion with their Sister in *Bohemia*, on account of that their common Mother ; since their being called formerly, as Archbishop *Usher* assures us, *Bulgari*, which was the Name of the first-converted of the *Slavonic* Nations, most apparently came from that very Reason ? Indeed the Countries, where the *Vallenses* and *Albigenses* were seated, had always an Intercourse with the Oriental Church : *Irenæus*, a Disciple of *Polycarp*, as he was of the Apostle *John*, was sent over by *Polycarp* then Bishop of *Smyrna*, to exercise the sacred Function in *Gaul* ; and *Chrysostom*, during his Exile from *Constantinople*, laboured in the Gospel among the Nations then called *Goths*. To be short (as Dr. *Allix* observes), the whole Dioceses of *Milan* and *Turin*, where the *Albigenses* principally dwelt, were never subject, especially in the Point of Ordination, to the See of *Rome*, till the Ninth Century : At which Time a Change being introduced, these Souls, who were for retaining the old Constitution, got Leave to retire to *Patara* ; where (by a Proceeding similar to that of our *Ecclesiola* retiring to *Lititz*) they kept up much of the Apostolical Order, and called one another *Brethren* ; having also all the while the Fellowship of that great Witness, *Claudius* Archbishop of *Turin*, who even ordained a regular Clergy for them.

“ *Three Ministers to ordain, they created them Bi-*
 “ *shops by Imposition of Hands, and sent them back*
 “ *in Peace.*

“ By this Narrative, the Prudence and Modera-
 “ tion of that Church manifests itself; which, with-
 “ out censuring any other about the Mode of Ec-
 “ clesiastical Order and Government, prescribed to
 “ herself that which seemed more conformable to
 “ the primitive Times.

“ The Function of Bishops in the Unity, is the
 “ same as in the Universal Church, the governing
 “ of the Ecclesiastical Constitution, and the ordaining
 “ of its Ministers. — The *Bohemian* Church, from
 “ its Beginning, had *Chorepiscopi* added to its Bi-
 “ shops, as Helpers. — So the whole Clerical Order
 “ among the Brethren consisted, and still consists, of
 “ Five Degrees, Acoluths (or young Persons, to be
 “ prepared for the Ministry), Deacons, Ministers,
 “ *Chorepiscopi*, and Bishops. — Those Bishops had no
 “ certain Seat or stated Diocese assigned them, as
 “ may be supposed in a Pilgrim (*nubes testium*)
 “ Church, which was obnoxious to many Vicissi-
 “ tudes. As also *Theophilus*, *Ulphilas*, *Selinas*, *Si-*
 “ *gesarius*, have been successively Bishops of the
 “ *Goths*, but whom we do not read to have had any
 “ certain City for their See, according to the Obser-
 “ vation of *Sandius*, *Nucl. Hist. Eccl.* p. 264. Com-
 “ monly however, as long as the Brethrens Affairs
 “ were flourishing, one Bishop resided in *Great Po-*
 “ *land*, another in *Bohemia*, and two in *Moravia*,
 “ where they had the *greatest* Number of Churches. —

“ It must be observed, that the Episcopacy, after
 “ the Year 1557. was divided, as it were, into Two
 “ Lines, the *Bohemian* and the *Polish*; the former
 “ being the Mother, and the latter the Daughter;
 “ but both directing the Church in brotherly Har-
 “ mony. The *Bohemian*, from *Anno* 1467. sub-
 “ sisted in *Bohemia* itself and *Moravia*, and, after the
 “ *Bohe-*

“ *Bohemian War*, among the Exiles, till, *Anno 1670.*
 “ it seemingly expired in *Comenius*. The *Polish*,
 “ which began with *George Israel*, *Anno 1557.* con-
 “ tinues to this Day. This *George Israel*, when, on
 “ account of the Persecution raised in *Bohemia Anno*
 “ 1548. some Hundreds were forced to leave that
 “ Kingdom, and seek a Settlement elsewhere, and
 “ Part of them retired to *Great Poland*, was, in the
 “ Year 1553. made First Pastor of the Congregation
 “ of *Posen*, and afterwards, in 1557. First Senior or
 “ Bishop of the Churches newly planted in *Great*
 “ *Poland*. He was consecrated at a Synod in *Mo-*
 “ *ravia*, where the Number of the Clergy was
 “ above Two hundred.

“ The Succession of these Bishops in the Unity
 “ of the Brethren, as it has gone on uninterruptedly
 “ from the first Beginning of the Unity till 1650.
 “ is evidently set forth by *Wengerscius*, in his History
 “ of the *Slavonic Church*, p. 315, &c. — 382, &c.
 “ Now it will be worth while to pursue the same to
 “ the present Time. —

“ In the Year 1650. (when *Wengerscius* left off
 “ Writing), there were Three Bishops living ; One
 “ of the *Bohemian Line*, *J. A. Comenius* ; and Two
 “ of the *Polish*, *Martin Gertichius* and *John Bythner*.
 “ The latter was the same, who, in the Year 1645.
 “ at the famous Conference at *Thorn*, was appointed
 “ President on the Part of the Reformed. *Ger-*
 “ *tichius* dying in *Silesia*, Dec. 10. 1657. *Bythner*
 “ alone survived ; who, sending Word the 15th of
 “ *January* after to *Comenius*, then living at *Amster-*
 “ *dam*, concerning the Death of his Colleague, and
 “ also concerning the Desire of the People of *Dant-*
 “ *zick* to have Two able Pastors out of the Unity,
 “ used these Words among others: *If the Desire of*
 “ *the People of Dantzick is to be complied with,*
 “ *Two of our ablest Ministers ought to be sent thi-*
 “ *ther ; for the Places they are to fill require such.*
 “ *What*

“ *What if now also a Bishop of the Unity should be*
 “ *chosen and consecrated in the room of the Deceased?*
 “ *——Think, whether it be not proper, yea, neces-*
 “ *sary, for the preserving of our Order, to ordain a*
 “ *Bishop, either of the Bohemians or Polish, in the*
 “ *stead of the Deceased, lest in us Two, that, which*
 “ *in our Unity for Centuries has suffered no Interrup-*
 “ *tion, should after our Death totally expire,*” &c.

[The Author here inserts several Letters, which passed between Comenius and Bythner about this Matter; which, in the mean while, was retarded by Troubles and Persecutions; the Result of which was, That,]

“ *Anno 1662. in the Synod at Mielencin, Two*
 “ *Bishops were at length ordained by J. Bythner*
 “ *[with the Concurrence of Comenius in Writing];*
 “ *one for the Polish Churches, Nicolas Gertichius;*
 “ *and the other for the Bohemian, Peter Jablonsky,*
 “ *Comenius’s Son-in-law, and designed his Successor,*
 “ *but who died before him January 12. 1670. in*
 “ *which Year also, November 25. Comenius departed*
 “ *this Life. From this Time, the Bohemian Branch*
 “ *being excluded all Hope of returning into their*
 “ *own Country, and worn out by long Banishment,*
 “ *and, according to Circumstances of Place, joining*
 “ *themselves to the Polish or German Churches, they*
 “ *had no more any Bishop ordained for them.*

“ *But, upon the Decease of Gertichius also at*
 “ *Lignitz, May 24. 1671. Bythner* ordained Adam*

* Tho’ the Notion, that there *must* be two or more Bishops to ordain another, seems to be taken from that Book; yet the so-called *Apostolical Constitutions* themselves (L. viii. c. 27.), in case of Persecution, or other Necessity, allow of a Consecration by a single Bishop. *Leontius, Evagrius, Siderius*, were so consecrated. *Vide Bevereg. in 1 Can. Ap.* Nor are there wanting more Instances of that Kind in Church-History. *Vide etiam Bedæ Ecclesiast. Hist. Ang. l. i. c. 27, &c.* Therefore what the Brethren formerly, in Cases of Extremity, did sometimes do, cannot be blamed.

“ *Samuel*

“ *Samuel Hartman* at the Synod in *Lissa*, *October*
 “ 28. 1673. And, when *Bythner* himself died soon
 “ after, *Hartman* ordained *John Zugebær* (chosen by
 “ the Suffrages of *Bythner* before his Death, and
 “ the Brethren still living), *August* 13. 1676. in the
 “ Church of *St. Peter and Paul* at *Dantzick*, in
 “ the Presence of the Ministers, to be Bishop of
 “ that Church.——

“ There were Consultations at this Time about
 “ ordaining a Bishop of the Unity in *England*. *A.*
 “ *S. Hartman* had an own Brother in *England*, *Paul*
 “ *Hartman*, who, from Chaplain of *Christ-Church*
 “ College in *Oxford*, was made Rector of the Parish
 “ of *Shellingford* near *Farringdon* (whose Son *Sam.*
 “ *Hartman* had lately a Cure in the City of *Ox-*
 “ *ford*—). The Brethren fixed their Thoughts
 “ upon this Person, and he himself gave some Hopes
 “ of returning into his own Country. —— But the
 “ thing, thro’ some Impediments, did not come to
 “ pass.——

“ In the mean time, *A. S. Hartman* dying in
 “ 1691. *J. Zugebær*, who alone survived, ordained
 “ *Joach. Gulichius*, *June* 26. 1692. in the Synod
 “ of *Lissa*, to be his Colleague; and he himself also
 “ dying, *Gulichius* advised the Brethren to choose
 “ Two Colleagues for him; and whereas *D. E. Jab-*
 “ *lonsky*, who was already Chaplain in Ordinary at
 “ the Court of *Berlin*, was one of those who were
 “ openly chose by Vote, and was invited to take a
 “ Journey to *Poland* to receive Ordination, he, hav-
 “ ing a Scruple or two, had them cleared to him
 “ by his intimate Friend *Dr. Grabe* at *London*.——
 “ In the mean time the Synod at *Lissa* came on, at
 “ which, *March* 10. 1699. *D. E. Jablonsky* and
 “ *John Jacobides* were ordained Bishops.——

“ *J. Jacobides* dying *Anno* 1709. when things
 “ had a melancholy Look in *Poland*, and the Pro-
 “ testants were no-where safe, a Synod being held
 “ without

“ without the Country, at *Zulchow* on the Confines
 “ of *Brandenburg*, *Dan. Ern. Jablonsky* ordained
 “ *Solomon Opitzius* to be Bishop *July 11. 1712.* and,
 “ *November 4.* the same Year, in a general Synod
 “ at *Thorn*, he ordained *David Cassius* and *Christian*
 “ *Sitkovius*. The former died in 1716. but the
 “ latter still laudably presides in the Church Militant
 “ in his own Country.”

Thus far *Jablonsky*. The next thing is, to prove the Reasonableness, together with the very Existence, of the Restoration of the *Moravian See*, in Compliance with old Bishop *Comenius's Threnus*, pronounced in the Bitterness of his Soul: *Restitue nos Tibi, Domine, ut revertamur. Innova dies nostros, sicut à principio* *.

The Episcopal Succession being now only preserved in *Poland*; a Country, which, if not prejudicial to the Preservation in itself, yet certainly not commodiously situated for giving Relief to its Fellow-Brethren out of its own Borders; the present *Advocate* began to consult with old Bishop *Jablonsky* about the renewing of the *Moravian* Hierarchy, in order to supply the many arising Congregations with Ministers of their own Way.

Eighteen different Posts, among the Heathens alone, demand a regular Ecclesiastical Direction, in order to answer more generally all sort of Objections the different Clergies of the several Countries were supposed to make to our Missionaries.

The same Precaution would satisfy those of the other Protestant Persuasions in *Germany*, especially the *Lutheran*, whom the *Advocate* regarded most and with whom it was necessary for our Flocks to live.
 “ Let us not think, says the before-cited Dr. *Pfaffius*,
 “ that our Reformers were Enemies to the Episcopal
 “ Hierarchy. — *Luther* speaks thus: *We say and*

* His last Words in the often-mentioned *Ratio Disciplina*, &c. printed *London*, 1661.

“ affirm, that if the Bishops will for the future tolerate our Doctrine, and not persecute or seek to extirpate it, nothing shall be detracted or derogated by us from their Jurisdiction and Dignity.—

“ And what Spener thought of the Episcopal Succession and Order in the Church of *England*, sufficiently appears from this one Instance: That when *J. Ernest Grabe* was about to go over to the *Romanists*, on account of the Defect of Episcopal Succession in the Protestant Churches, he advised him to join himself to the *English* Church, which had such a Succession. Which Advice *Grabe* afterwards followed.”

It seems indeed very becoming for any impartial Genius to be satisfied with Episcopacy, when those truly Apostolic Men *Polycarp* and *Ignatius*, *immoriebantur dogmati Episcopatus*, preached Episcopacy to their last Breath.

Agreeably to the foregoing Considerations,

Dr. Jablonsky, and his Colleague in *Poland*, appointed and consecrated Bishop of the Brethren, in *March* 1735. (soon after his Return from the *Caribbees*, and just before his going to *Holsatia*) *David Nitschman*, who had been First Deputy of the *Moravians* to *Count Zinzendorf* in the Year 1724.

The Count himself, having, just before he accepted of the Advocacy, in the Year 1732. quitted all his worldly Engagements, and in the Year 1734. betaken himself to the Clerical State by that public *Programma* of a renowned University, which is to be seen *p. 24.* and from that Moment served the *Moravian* Church in Quality of its Minister till 1737. was, by the Bishops of the Three united Branches, *viz.* the *Moravian*, *Bohemian*, and *Polish*, after a mature Deliberation (see *p. 12.*) consecrated *May 20.* in the Year last-mentioned.

He and his Colleague, before they quitted *Europe*, one the second and the other the third time, caused

the Election of another Bishop in the Synod at *Gotha* 1740. and when Dr. *Polycarp Muller*, of *Bohemian* Extraction, was chosen by a Majority of 39 Votes, the same was consecrated by them in the Month of *July* following.

The imminent Decay of Dr. *Jablonsky* occasioned the Consecration of the then Dean of the Seminary, *John Nitschman*, Anno 1741. by Two Bishops.

Bishop *David* claiming his Dismission, and Bishop *Polycarp* dying in *Silesia*, June 1747. *Leonard Dobra* a *Bohemian*, the first Apostle to the *Caribbees*, and *John Baron* of *Watteville*, were duly consecrated in the Synod at *Herrnbaag ejusd. anni*, by all the remaining Bishops.

After having laid open thus the State of our Church in respect to the Magistracy and Ecclesiastical Order, let us return to the principal Matter of our Treatise, which is the *Spiritual*.

Here we presuppose, that the *Brethren* of the *Unity* have been made Choice of in the very Dawn of the Reformation, to continue, *pro gradu Epochæ*, that *Unitas Fratrum* begun by our Saviour near 1800 Years ago ; and therefore to preserve, in respect to all Christian Denominations whatsoever, a perfect Modesty and Regard ; to interfere in disturbing or judging of none, tho' even erroneous ; but, on the contrary, to study the utmost possible Harmony with all those, who truly acknowlege the Whole of the Sacred Books, which the *Jews* and the *Christians* are the Guardians of, as the only Rule *credendorum et agendorum* ; contenting themselves modestly with that Liberty due to the Dignity as well as Imperfection of human Minds, in respect to such Passages, as, by the Generality of the Scripture-spirit, admit of a different Viewing ; but, on the other hand, avoiding seriously all sort of Sophistications or Detorsions

of a truly plain one, and the disputing of which must needs involve the whole Conversation of Mankind in a Confusion of the most common Ideas, much greater than that of the Languages.

After this Supposition (*et salvâ Thesi vivificâ et fundamentali; quòd CREATOR Mundi REDEMPTOR Ecclesiæ* sit et Proto-MARTYR*), Difference of Evangelical Teaching does not much affect us in our Way. The same subsisted as early as our Saviour's Time, and embarrassed, more or less, the whole Apostolic Age; and that not about Trifles neither.

Difference of Constitutions does not stand in our Way neither; for this also was in Being in our Saviour's Time. For neither did the *Jews* abjure *Judaism*, nor the *Greeks* embrace it; nor was there a Word to be heard of Renunciations of *Pharisaism*, *Essenism*, or other different Schools; altho' the Errors, into which they were fallen, did indeed drop away from every Heart, in proportion as it came nigh to the Faith; as the like is to this very Day supposed and found with all true Believers.

Toleration is, to single Souls and Labourers, always welcome, and sufficient. But since in *Christendom* this Modification does not admit of either the Mustard-seed-Nature, or their Leaven-Quality, nor of the Fishing for Souls (which Three principal Characters in the acting Kingdom of Grace are, on the one hand, never previously to be disavowed, nor is it possible to renounce them; and, on the other, in respect of one Christian Congregation towards another, not only seem to set Altar against Altar, but also, unless when some Revolution or other public Calamity happens to screen it, meet commonly with a severe Trial); therefore it was a Condition *sine quâ non* of the divine Character of the true orthodox Brethrens Unity,

* He is undoubtedly *Redemptor* of the World too; but here we reflect on *Acts* xx. conf. *Hebr.* iii. 1.

to be *acknowledged* point-blank, in each of the critical Provinces among Protestants, at least once (for Changes herein, thro' Tyranny or Levity, affect not a Church, but come under the Head of Persecutions). And altho' the Brethren could indeed very justly congratulate themselves, that when, after a general Applause of Three Centuries, they re-appeared in the Firmament of the Church, both their Hierarchy and Orthodoxy were

In Positivo,

α) by the Declarations of the *Danish, Swedish, Livonian, and Esthnish* Consistories, in the Years 1734, 35, 36, 41, 42, 44, and 45.

β) by the Transactions, as well with the Universities of *Jena, Halle, and Frankfort*, and the Church of *Wirtemberg, Basil, Geneva, and Brandenburg*, in the Years 1727, 28, 33, 34, 37, 39, 40, 41, 45, and 47.

As also with the *Greek and Russian, Polish and Bohemian* Churches, and, *mediente Cantuariensi*, with the *English*; and, thro' the Mouth of the late Dr. *Watts*, and by the Intervention of some excellent Pastors of *Amsterdam*, with the Presbyterian Churches, in the Years 1731, 35, 37, 38, 40, 44, and 48.

maintained, and formally established (in which respect the very Step the States-General made in 1743. was to us an agreeable Testimony); yet, notwithstanding, it became necessary, that the same should be also affirmed

In Contradictorio,

because, in case a Church either only gets thro' somehow *sub Schemate Tolerationis*, or remains, without

without any preceding Attacks, *in bonâ pace, patribus securiùs loquentibus*; then the solemn Acknowledging of a truly Catholic Brethrens Church, which is often promised to, and must needs now and then signalize, the Saviour and his Family, is not yet demonstrated.

It was therefore a respectable Providence (and Providence it was), that,

- a) The known Persecution some of our noted Adversaries raised, 1731. in *Saxony*, occasioned those public Examinations of 1732, 36, 48. and the Issues of the same, particularly that of *August 7. 1737. and September 20. of this current Year.* That,
- b) Since the first building of *Herrnbaag* was merely under Toleration; through the Accusation on Account of Religion, which from *Budingen**, in the Year 1740. was lodged against us at the Imperial Chancery at *Wezlar*, not only our Acquaintance with that supreme Tribunal was occasioned, by our becoming known and approved to all the Members individually, even to the Presidents and High Judge inclusively; and particularly the *Saxon Representative's* becoming and continuing for Six Years, even to his Death, a public Communicant with us; but also the *Quæstio Status* concerning us, thro' the casting-out of the Accusation at *Wezlar*, remaining depending before the Princely Court at *Budingen*, was *January*,

* The Citizens of *Budingen*, justly alarmed at the closest Neighbourhood of an intire new and flourishing Town, instead of peaceably communicating thereabout with its Inhabitants, or the supreme Magistracy, took the wrong Method, and summon'd the Imperial Chancery to destroy us, *ex Capite Non-tolerantiæ in Imperio.*

1. 1743. in the most positive Terms decided in our Favour.

- c) That the Contradiction of the *Lutheran* and Reformed Clergy produced the Decisions given forth at *Berlin*, Anno 1743, 46, and 47. And since the Act of Parliament of 1747. granted us Exemptions in *America* on the Foot of Toleration; which did us not so much Good in *America*, as Disservice to our already fixed Agnition in *England* (not discontinued under all the Protestant Kings, from the Time that King *Edward VI.* had given it to us, preferably as well as previously to all other Protestant Churches †); and as the Toleration of Foreigners was represented to us as not at all provided by Law in

† The Brethren's Liturgy being not only printed at *London*, under the Title, *Forma ac ratio tota Ecclesiastici Ministerii, in peregrinorum, maxime Germanorum, Ecclesiâ instituta, Londini in Angliâ*, 1550. but one of our Bishops, having been in the Commission for Reforming Ecclesiastical Laws in *England*. We cannot forbear giving the honoured Reader Two of the most remarkable Passages of our said Bishop *Johannes à Lasco's* Preface, which he premises to this Liturgy (for his Congregation at *Austin Friars*), as having the nearest Connexion with what we ourselves have delivered in that Nature. Page 21. he speaks thus: "Hæc ergo nobis etiam consilii nostri ratio fuit in restituendis cultûs divini ritibus, totâque adeò ministerii instauratione, posteaquàm (divino beneficio) Ecclesiam nobis per pientissimum principem, atque æternâ dignum memoriâ, EDVARDUM ejus nominis sextum, Angliæ, &c. Regem, concessam haberemus. Cupiebat Rex ille sanctissimus ita restitutam (quoad ejus fieri posset) in universo regno suo, omnem planè religionem. — Adhibebat in ejus rei consilium, quos pietate, eruditione ac judicio aliis antecellere intelligebat; inter quos præcipuum habebat *Thomam Cranmerum*. — Hujus igitur hortatu, cùm ego quoque per Regem illum vocatus essem: et leges quædam patriæ obstarent, quo minus publici potissimum cultûs divini ritus — (pro eo ac Rex ipse cupiebat) repurgari protinus possent; ego verò pro Peregrinorum Ecclesiis sedulò instarem; ita demùm placuit, ut ritus publici

in *England*, but depending on the King's Pleasure, who, upon their humble Request, either confirms or denies it to one or another Body : Hence Providence so directed it,

- d) That on Occasion of the Verification of the Name and Title of the *Brethren*, alleged in their Petition to the Parliament ; their only Episcopal Sister in the Protestant World, gave to all the preceding most solemn Documents the noblest, truest, and at the same time most essential Consummation.

So that whereas now our real Existence has been asserted in all Places, where, with any Shew of Right, it could be called in question ; we can henceforth be pretty indifferent about it in all other Countries,

“ publici in Anglicis Ecclesiis per gradus quosdam, quantum
 “ per leges patrias omninò liceret, repurgarentur ; peregrinis
 “ verò hominibus Ecclesiæ concederentur, in quibus omnia li-
 “ berè, et nulla rituum patriorum habitâ ratione, juxta doctri-
 “ nam duntaxat atque observationem Apostolicam, institueren-
 “ tur. Ita enim fore, ut Anglicæ quoque Ecclesiæ ad puritatem
 “ Apostolicam amplectendam unanimi omnium Regni ordinum
 “ consensu excitarentur. Ejus verò consilii Rex ipsemet (pro
 “ suâ pietate) præcipuus non autor tantum, sed etiam propug-
 “ nator fuit. — Concessis itaque peregrinorum Ecclesiis, et
 “ quidem eâ lege, seu libertate potius, ut in illis omnia juxta
 “ doctrinam atque observationem Apostolicam instituerentur :
 “ cura illarum mihi (Regiâ et Senatûs autoritate) committe-
 “ batur : jubearque mihi collegas asciscere, quos ei ministerio
 “ aptissimos esse judicarem.” — *Again*, p. 25. De instituendis
 “ verò cultûs divini ritibus, suspensa aliquandiu deliberatio fuit ;
 “ donec populus doceretur, *rituum varietate non scindi Ecclesias :*
 “ *hos enim temporarios esse, atque Ecclesiarum ædificationi (pro*
 “ *locorum ac temporum ratione) servire oportere.* — Ventum est
 “ tandem ad rituum quoque nostris Ecclesiis peculiarium insti-
 “ tutionem. In quibus interim aliquam etiam *varietatem* (in-
 “ ter nostras ipsorum Ecclesias) retinuimus ; exiguam quidem
 “ illam, et quæ non cuivis esset conspicua ; sed quæ indicium
 “ tamen faceret, *suam cuique Ecclesiæ libertatem* (hâc in parte)
 “ *constare.*

whether we are acknowledged in positive Words, or, supposing the Proof of our Point (whereof, after a Month's Warning, authentic Credentials can always be produced) are kindly tolerated, in the same manner as other Persuasions.

This brings us quite naturally to speak of the *Tropus's*; because some have imagined this Modification was rather a Step taken to prevent the Persecution of the Brethren settled here and there, than a seriously-supposed Oeconomy of our Saviour's.

Now here, on the one hand, it cannot be denied, that the Name falls short of fully expressing the *Materiale* of the thing: But yet, on the other, it is certain, in Fact, that the *Formale* thereof is not in the least subservient to the Toleration of our Members, according to the present Genius of the World. Nay, rather, it is undeniably the Handle to all the Troubles hitherto, which have been almost peculiar to the orthodox Congregation of the *Brethren*, at a Time, when both on the Religion's Side, not only the *Anabaptists*, *Socinians*, and *Fanatics* of all sorts, but also the *ἄνομοι*, *Naturalists*, and *Atheists*; and even the Persuasions which have an Influence upon the State, enjoy, from their respective Governments, such a mild Toleration, as was unknown to former Ages; yea, the devout People meet with a kind Treatment from the very World.

The Difficulties therefore, with regard to our *Tropus's*, cannot but be considered in a quite particular Light. But the thing itself cannot be conceived of aright, so long as it is looked upon as something hypothetical, if not even as a Mist raised before People's Eyes. For this is a prodigious Mistake.

Our *Tropus's*, in reality, have arisen out of the following quite unaffected Circumstances and Considerations (partly *facti*, partly *consilii*) in the *Unitas Fratrum*, regarding our present Call among the Pro-
testant

testant Christendom. (The honoured Reader will be so good here, as to go back with us a little.)

A) The Synod of *Sendomir*, and the Convention of *Prague*, had at different times proceeded so far, as one while to unite the different Constitutions of the *Hussites*, the Brethren, and the Adherents of the *Augustan* Confession, under a *Hussite* President, and a Con-director from among the Brethren (but keeping the *Lutheran* Party under; which demonstrably gives the Key to the bitter Hatred of that famous Divine at the Court of *Saxony*, Dr. *Hoë*):

And, at *another* time, to unite the Reformed and *Lutheran* Religions under the Brethrens Episcopacy, yet with pretty just Equality: And here, as they without Ground supposed an Unity of the several Schools, that is, confounded the Methods of Teaching; hence they met with those known Oppositions at *Wittemberg*, and in *Prussia*, which after some Years gave the Brethren in *Poland* Occasion to leave the *Lutherans* behind; and, on the other hand, in *Prussia* yielded the *Lutherans* a Handle totally to abolish the very Name of the *Brethren*: For Demonstration whereof I need go no farther, than the present Face of Things, compared with what was 100 or 150 Years ago.

These Pieces of Injustice have, by the *Phænomenon* of *Herrnbuth*, as Bishop *Jablonsky*, writing to the Rev. Mr. *Mauciere*, well observes, really been put an End to; when, without entering into the political Measures of those at *Prague* (which just 100 Years after, just before the Coming of the Brethren, were revived at *Ratisbon* between the Reformed and *Lutherans*, and actually brought to bear), the Hearts of the *Moravian*, *Lutheran*, and Reformed Brethren were found very willing at *Herrnbuth* to give each other the right Hand, each having first their Due granted them.

And

And afterwards, not only a Foundation was, with the Privy of the late Bishop *Jablonsky*, wisely laid Anno 1733. at *Tubingen*, and 1737. at *Herrnbuth*, for dispensing the *Lutheran* Doctrine according to the *Moravian* Brethrens Discipline : But also it was with Success tried from Anno 1736. to 1738. at *Amsterdam*, and 1740. and 1741. at *Basil* and *Geneva* ; moreover by the introducing the Synod of *Bern* realized in *Pensylvania* ; and lastly, by renewing in *Brandenburg* the Reformed President's Place in the General Synod ; fully attained, that those of our Teachers, who might in Fact be of Opinion, that the Gospel would be more safely and precisely couched under the *Calvinistical* Modification, may, without Impediment from their Collegues, use the said Modification with Minds and Communities of the same Persuasion with themselves, and nevertheless be able to enjoy all the Privileges which the Brethrens Family possess : While, on the other hand, the *Moravian* Brethrens, and their strict Disciples Plan of Doctrine, is so much the more surely calculated for the happiest Combination of both Modifications, as the Witnesses, who are once acquainted therewith, certainly see themselves superior to the Objections of all Schools, and therein brought nearer to the very Days of our Lord ; which, in their wide Field, as well among the several Eastern and Western Sects of Christendom, as among *Socinians*, *Jews*, *Naturalists*, and *Heathens*, makes them at once approved as FRATRES LEGIS CHRISTI, in which Quality they labour independently, and with Blessing.

And this is, so far as concerns the old Constitution of the Brethren, and the Restoration it has met with *postliminiò*, the Case in Fact. Wherein it is farther to be observed, that even if there were no intrinsic Reasons for the Thing, yet natural Honesty of itself would still have required it thus. For however just a Right, Count *Zinzendorf* might suppose himself to have,

have, to instruct the first *Moravians* who fled to him, according to his own Persuasion ; yea, as much bound as he was thereto, on that Account, because the Stirring among the first Exiles was occasioned by *Lutheran* Ministers in *Silesia* ; yet it would have appeared to him equally unjust, yea dishonest, on the other Side, by means of the Consecration he, as a reviving of the *Consensus* of *Sandomir*, received at *Berlin*, to rob the Reformed Branch *quasi aliud agendo*, of those *Bohemians*, *Moravians*, *Polanders*, *Scotch*, *Irish* and *English* Dissenters, *Dutch* and *Swiss*, who from time to time came among us, and manifestly belonged to the Reformed. Which now may be sufficient to set the Fact in its due Light, why the *Unitas Fratrum* have in their Synod maintained and procured both to the Reformed and *Lutheran* Religion their proper Share in the Direction.

B) In the next Place, as to the intrinsic Reason of the *Tropus's* in general, and why, notwithstanding they are the true Cause of all our Oppression in the World, we cannot let them drop ; the State of the Case is this :

The Saviour has, as is well known, expressed himself very much to the Disadvantage of Profelytemaking to particular Opinions or Sects ; he has by Word and Example honoured the original religious Constitution then actually in Being, *talem qualem*, and disapproved the Separation from it. But he has at the same time positively maintained, that the Brethren and Congregation-Affair (altho' it can very suitably be subordinated œconomically) is yet always in its intrinsic Nature to be considered independently from the Religious State, and Public Worship ; since it depends absolutely on the Holy Trinity itself, and the realizing that sovereign Transaction which *It* has with every single Heart ; wherein Men have nothing at all farther to do, than to preach in Hope ; to entertain, at their Desire, the Individuals gained by Preaching,

to refresh them with all Sorts of spiritual Delicacies, and minister to them the Myſteries of the Church conformably to the general Ritual left us by our Saviour Himſelf.

Whereas now this Miniſtry is neceſſarily incapable of being tied either to Time, Country, Houſe or Edifice, or Modification of Religious Conceptions; and if at any time *per accidens*, and for a Season, it ſhould grow from Individuals to ſmaller or larger Bodies, is not therefore in the leaſt to be faſtened down; as indeed no ſenſible Father of a Family can in this Reſpect appropriate any thing of what he has, to his Wife or Children, till ſuch time as their individual Heart's-Experience does of itſelf procure them the Admiſſion to this Brotherhood:

Therefore, on the *one* hand, as the due Management of this nice Affair is neglected in almoſt all Religions out of the Brethrens Circle, this *Conſtitution of Brethren* ought to be kept up there.

But, on the *other* hand, the Chriſtian Religions, and particularly that Perſuaſion, wherein each found his intruſted Souls born and brought up, muſt with the utmoſt Care be preſerved; that ſo not only the bodily Children and Relations, who do not abide in the Covenant of the Goſpel, but even the true living Souls themſelves, in the Hour of Sifting, which may be apprehended from time to time, or in ſome *ſtatus extraordinarius*, may not have the Situation of mere Savages to paſs into, and alſo lead their Children into the ſame; but, by their conſtant Attachment to ſome School, perhaps moſt properly calculated for them, wherein however Jeſus Chriſt is preached, may get the Remembrance of their Creator and Redeemer, and of their Deſtination towards Him, always refreshed again; and in this manner be kept in ſuch a proportionate Nearneſs and Connection with that ſpiritual Brotherhood, to which Jeſus Chriſt
has

has not only by his bloody Merit intitled the whole World, but, in respect of all those, who really reverence his Gospel, and either with their Hearts even take Part with it, in Opposition to the Unbelief of their own Mind (in which Sense one said once, βοήθει μὲ τῇ ἀπιστίᾳ), or at least do not, out of wilful Prejudice or Dislike, contradict it; does, as particular Objects of his gathering out of the διασπορά, or Scattering of their Ways and Circumstances, from time to time, by incomprehensible, but holy and effectual Remedies, actually give them Freedom: To which End, it is not so much our Business to open the Door, as barely to keep it open, or at least not to lock it. Wherefore also, in a true Society of Brethren in the primitive Way, a Limit can as little be set to τρόποι παιδείας, or a *numerus clausus* of them be assigned, as there can of Hearts which may yet present themselves, whose Heads think differently.

As it is manifest, that the Platform of *Apostolical* and *Episcopal* Duties differs exceedingly; the only remaining Thing we must necessarily deliver our Tenets upon, is this: That no Apostolical Teacher ought to gather People about him by Rules and Church-Order, much less intermeddle with his Hearers abandoning their respective Ecclesiastical Dwelling-places; and that, on the other hand, no Bishop, Presbyter, Deacon, or other Servant engaged in the Duty of any Christian Liturgy, ought to go on any Apostolical Errand, or, if once determined to this latter extraordinary (and also very equivocal) Vocation, must beforehand, by all means, during that Parenthesis, part with his Ecclesiastical Incumbrance and Connection.

We will close all with those Words recorded in the *Advocate's* last *Acceptation of that Office*, see
Page

Page 5.——“ Desinant cæteri Evangelici de Evan-
 “ gelio rixari, et incipiant secundum Evangelium
 “ vivere, utque ab omnibus Christo sacratis (addo,
 “ vel tales se profitentibus) vita Christianis digna
 “ exigi possit, tribunal Christi inter se ad leges ipsius
 “ Christi erigant; *nos peculiaris cætus esse desinemus.*
 “ Pereant sectæ, nostra etiam ! modò non pereat
 “ quod usquam boni est, sed collectum in com-
 “ munem Ecclesiæ thesaurum commune sit.







A
SUMMARY OR SPECIMEN
OF THE
THEOLOGY
OF THE
FATHERS,

Out of the Collection made by

The CENTURIATORS of *Magdeburg*;

FOR

The better understanding the Language which the
Teachers of the UNITAS FRATRUM also use.





ENCHIRIDION
THEOLOGICÆ PATRISTICÆ,

Ad Recensionem

CENTURIATORUM MAGDEB.

Ad Commodiùs

Intelligendum Idioma UNIT. FRATRUM Doctõribus
familiare.





P R E F A C E

(Added in this smaller EDITION).

*T*HIS Edition being designed for the Perusal of the unlearned as well as learned Reader, he will find the Enchiridion Theologiæ Patristicæ now translated into English, with the Latin annexed. And as we, in our Exposition in Folio, found ourselves circumscribed within the Bounds of the Centuriatores Magdeburgenses, from whom we were only Epitomators; and thus a great many excellent Sayings of some of the very first Fathers remained behind: We, as this present Edition of the latter Part of our Acta was already begun, even then resolved to let our Reader have them also, by way of Introduction to that whole Epitome.

It is with much Pleasure we now deliver the same. May the Spirit of those Fathers lay hold of all such Persons, as shall peruse the following Testimonies with a tender Heart towards the Creator and Redeemer of their Souls; and lead them, with Satisfaction and Delight, through all the Lines thereof, in order to strengthen their Thoughts as well as their Lips, to join their hearty and plerophoric Amen with those great Truths stantis & cadentis systematis EUSEBIAS.

'Tis a Pity, that one is obliged in Christendom to prove the cardinal Matters of our holy Religion by

the Testimonies of Books; not so clear by far, nor of such unquestionable Authority, Energy, and Roundness, as that wherewith the Scripture itself, in pursuance of which we speak, is wont to teach. It was not without some Difficulty we first resolved to make such a Trial; as certainly not having our first Institution from these Rivulets, but from the Fountain itself; being not used to form a Thought in spiritual Matters, which does not spring from the Scripture. Nevertheless as we, for Christ's sake, are bound in Duty to People of several ways of Thinking, when there is any Appearance of promoting their Edification; we condescended, some Years ago, to strengthen our Scriptural Language, with alleging also the Example of all Christian Ages.

*Yet, even on this Occasion, we will first of all premise the Scripture * itself:*

Col. ii. 2, 3. " That your Hearts might be comforted—to the Acknowledgement of the Mystery (1) of GOD, and (2) of the FATHER, and (3) of CHRIST : In whom are hid all the Treasures of Wisdom and Knowledge.

1 Cor. ii. 2. " For I determined not to know any thing among you, save Jesus Christ, and Him crucified.

Acts x. 43. " To Him give all the Prophets Witness, that thro' his Name, whosoever believeth in Him, shall receive Remission of Sins.

Acts v. 42. " Daily in the Temple, and in every House, they [the Apostles] ceased not to teach and to preach Jesus Christ.

Chap. viii. 16. x. 48. And they administred Baptism " in the Name of Jesus, in the Name of the Lord.

Acts xvi. 30, 31. [Being asked of some] " Sirs,

** As the Apostles followed the Septuagint, without criticising upon its Defects; so we have not affected to avoid the common English Translation of the Bible.*

" What

“ *What must I do to be saved? They said, Believe*
 “ *on the Lord Jesus Christ.*

Eph. ii. 12. “ *At that Time, without Christ—*

“ *[ye were also] without GOD in the World.*

John i. 1—4. “ *In the Beginning was the Word,*

“ *and the Word was with God, and the Word was*

“ *GOD. The same was in the Beginning with God.*

“ *All Things were made by Him, and without Him*

“ *was not any thing made, that was made. In Him*

“ *was Life, and the Life was the Light of Men.*

“ *(Ver. 9—14). That was the true Light, which*

“ *lighteth every Man that cometh into the World.*

“ *He was in the World, and the World mas made*

“ *by Him, and the World knew Him not. He*

“ *came unto his own, and his own received Him,*

“ *not. But as many as received Him, to them*

“ *gave He Power to become the Children of God,*

“ *even to them that believe on his Name; which*

“ *were born, not of Blood, nor of the Will of the*

“ *Flesh, nor of the Will of Man, but of God. And*

“ *the Word was made Flesh, and dwelt among us*

“ *(and we beheld his Glory, the Glory as of the only-*

“ *begotten of the Father), full of Grace and Truth.*

Isa. xlv. 21—24. It is said, “ *There is no God else be-*

“ *sides me, a just God, and a Saviour; there is none be-*

“ *sides me. Look unto me, and be ye saved, all the Ends*

“ *of the Earth; for I am God, and there is none else.*

“ *I have sworn by Myself, the Word is gone out of*

“ *my Mouth in Righteousness, and shall not return,*

“ *that unto Me every Knee shall bow, every Tongue*

“ *shall swear*. Surely, shall one say, In the LORD*

“ *have I Righteousness and Strength; even to Him*

“ *shall Men come, and all that are incensed against*

“ *Him shall be ashamed. (* Comp. Phil. ii. 10, 11).*

Heb. i. 8, 10, 11, 12. “ *[Unto Him it is said],*

“ *Thy Throne, O God, is for ever and ever. And,*

“ *Thou, Lord, in the Beginning hast laid the Founda-*

“ *tion of the Earth, and the Heavens are the Works*

“ of thy Hands. They shall perish, but Thou remain-
 “ est ; and they all shall wax old as doth a Garment ;
 “ and as a Vesture shalt thou fold them up, and they
 “ shall be changed ; but Thou art the same, and thy
 “ Years shall not fail.

1 John v. 20, 21. “ This is the true God, and
 “ eternal Life. Little Children, keep yourselves from
 “ Idols.

Col. i. 19, 20. “ For it pleased, that in Him should
 “ all Fulness dwell ; and (having made Peace through
 “ the Blood of his Cross) by Him to reconcile all things
 “ unto Himself, by Him, I say, whether they be
 “ Things in Earth, or Things in Heaven.

John x. 17, 18. “ Therefore (says He) doth my Father
 “ love me, because I lay down my Life, that I may take it
 “ again. No Man taketh it from me, but I lay it
 “ down of myself : I have Power to lay it down, and
 “ I have Power to take it again.

Isa. ix. 6. “ Unto us a Child is born, unto us a Son
 “ is given,—the Mighty God, the Everlasting Fa-
 “ ther, the Prince of Peace.

Phil. ii. 6, 7, 8. “ Christ Jesus, being in the Form
 “ of God, thought it not Robbery to be equal with
 “ God ; but made Himself of no Reputation, and
 “ took upon Him the Form of a Servant, and was
 “ made in the Likeness of Men. And being found
 “ in Fashion as a Man, &c.

John i. 16, 17, 18. “ And of his Fulness have all
 “ we received, and Grace for Grace. For the Law
 “ was given by Moses, but Grace and Truth came
 “ by Jesus Christ. No Man hath seen God at any
 “ time ; the Only-begotten Son, which is in the Bosom
 “ of the Father, He hath declared Him.

John xvii. 6, 25, 26. “ I (says He) have mani-
 “ fested thy Name unto the Men which Thou gavest
 “ me out of the World—O righteous Father, the
 “ World hath not known Thee ; but I have known
 “ Thee, and these have known that Thou hast sent me.

“ And

“ *And I have declared unto them thy Name, and will*
 “ *declare it.*

I John iii. 23. “ *And this is His Commandment,*
 “ *that we should believe on the Name of his Son*
 “ *JESUS CHRIST.*

John iii. 36. “ *He that believeth on the Son, hath*
 “ *everlasting Life : and he that believeth not on the*
 “ *Son, shall not see Life, but the Wrath of God*
 “ *abideth on him.*

John xiv. 6—10. “ *I am the Way (says He), and*
 “ *the Truth, and the Life : No Man cometh unto the Fa-*
 “ *ther, but by me. If ye had known me, ye should have*
 “ *known my Father also : And from henceforth ye know*
 “ *Him, and have seen Him. Philip saith unto Him, Lord,*
 “ *shew us the Father, and it sufficeth us. Jesus saith*
 “ *unto him, Have I been so long Time with you, and*
 “ *yet hast thou not known me, Philip ? He that hath*
 “ *seen Me, hath seen the Father ; and how sayest thou*
 “ *then, Shew us the Father ? Believest thou not, that*
 “ *I am in the Father, and the Father in me ?*

John xv. 4, 5, 9. “ *Abide in me, and I in you. As*
 “ *the Branch cannot bear Fruit of itself, except it*
 “ *abide in the Vine ; no more can ye, except ye abide*
 “ *in me. I am the Vine, ye are the Branches. He*
 “ *that abideth in me, and I in him, the same bringeth*
 “ *forth much Fruit : For without me ye can do no-*
 “ *thing.—As the Father hath loved me, so have I*
 “ *loved you : Continue ye in my Love.*

John iii. 29. “ *He that hath the Bride, is the Bride-*
 “ *groom.*

Rom. ix. 5. “ *Coming from the Fathers according*
 “ *to the Flesh ; Who is over all God,* blessed for ever.*

Heb. xiii. 8. “ *Jesus Christ the same Yesterday,*
 “ *and To-day, and for ever.*

Heb. iii. 1, 3, 4. “ *Wherefore, holy Brethren, Par-*
 “ *takers of the heavenly Calling, consider the Apostle*

* ἐπὶ πάντων Θεός.

“ and High-Priest of our Profession, Christ Jesus.—
 “ *Worthy of more Glory than Moses, inasmuch as he*
 “ *who hath builded the House, hath more Honour than*
 “ *the House. For every House is builded by some*
 “ *Man; but He that built all Things, is GOD.*

“ Moreover, we have not an High-Priest which
 “ cannot be touched with the Feeling of our In-
 “ firmities; but was in all Points tempted like as
 “ we are, yet without Sin. Let us therefore come
 “ boldly unto the Throne of Grace, that we may ob-
 “ tain Mercy, and find Grace to help in Time of
 “ Need. Heb. iv. 15, 16.

“ Whosoever transgresseth, and abideth not in the
 “ Doctrine of Christ, hath not God. 2 Ep. John ver. 9.

After the sacred Books, in the same Strain of
 Doctrine, follow properly the indeed much inferior
 (as before-mentioned), but still valuable Expressions of
 the Fathers, and first those of the First Age; from
 whom we now give * the further Excerpta, promised
 above.

CLEMENS Rom. (first Epistle).

“ Let us look stedfastly to the Blood of Christ, and
 “ see how precious his Blood is in the Sight of God:
 “ Which being shed for our Salvation, has obtained
 “ the Grace of Repentance for all the World.

“ They gave her [Rahab] moreover a Sign (Josh.
 “ ii. 18.)—shewing thereby, that by the Blood of our
 “ Lord, there should be Redemption to all that believe.

“ The Sceptre of the Majesty of God, our Lord
 “ Jesus Christ, came not in the Shew of Pride and
 “ Arrogance, tho’ He could have done so: But with
 “ Humility, as the Holy Ghost had before spoken con-
 “ cerning Him. For thus he saith, Lord, who hath
 “ believed our Report? (Isa. liii. usque ad finem).
 “ And again, He himself saith, I am a Worm, and
 “ no Man, &c.

* Using Archbishop Wake’s Translation.

“ Let us reverence our Lord Jesus Christ, whose
“ Blood was given for us.

“ We, being called by the same Will in Christ
“ Jesus, are not justified by ourselves, neither by our
“ own Wisdom, or Knowledge, or Piety, or the Works
“ which we have done in the Holiness of our Hearts :
“ But by that Faith, by which God Almighty has
“ justified those also who were from the Beginning.

“ This is the Way, Beloved! in which we may find
“ our Saviour, even Jesus Christ, the High-Priest of
“ all our Offerings, the Defender and Helper of our
“ Weakness. By Him we look up to the highest Hea-
“ vens, and behold, as in a Glass, his spotless and
“ most excellent Visage. By Him are the Eyes of our
“ Hearts opened ; by Him is our foolish and darkened
“ Understanding enabled to behold his wonderful
“ Light.

“ Through Charity did the Lord join us unto Him-
“ self: Whilst for the Love that He bore towards us,
“ our Lord Jesus Christ gave his own Blood for us,
“ by the Will of God ; His Flesh for our Flesh ; His
“ Soul for our Souls.”

POLYCARP.

“ I rejoiced greatly,—that the Root of the Faith
“ remains firm in you, — and brings forth Fruit to
“ our Lord Jesus Christ, who suffered Himself to be
“ brought even to the Death for our Sins.

“ Whom every Creature shall worship ; who shall
“ come to be the Judge of Quick and Dead: Whose
“ Blood God shall require of them that believe not in
“ Him, but are disobedient to Him.

—“ Moderate in all things, compassionate, care-
“ ful ; walking according to the Truth of the Lord,
“ who was the Servant of all.

—“ Not severe in Judgment, knowing that we are
“ all Debtors in point of Sin.

“ *Let us therefore, without ceasing, keep stedfastly*
 “ *to Him, who is our Hope, and the Earnest of our*
 “ *Righteousness, even Jesus Christ ; who his own*
 “ *Self bare our Sins in his own Body on the Tree :*
 “ *Who did no Sin, neither was Guile found in his*
 “ *Mouth ; but suffered all for us, that we might*
 “ *live through Him.*

“ *Be ye safe in the Lord Jesus Christ.*

(In his Martyrd.) “ *To thee [the Proconsul]*
 “ *have I offered to give a Reason of my Faith : For*
 “ *so are we taught to pay all due Honour—.*

IGNATIUS.

(To the Ephesians). —“ *Your Name, much Be-*
 “ *loved in God ! which ye have very justly attained*
 “ *by a Habit of Righteousness, according to the Faith*
 “ *and Love which is in Jesus Christ our Saviour :*
 “ *How that being Followers of God, and stirring up*
 “ *yourselves by the Blood of Christ, ye have perfectly*
 “ *accomplished the Work that was natural to you.*

“ *May I always have Joy of you, if I shall be*
 “ *worthy of it. It is fitting, that by all means you*
 “ *should glorify Jesus Christ, who hath glorified you :*
 “ *That by an uniform Obedience, ye may be perfectly*
 “ *joined together in the same Mind, and in the same*
 “ *Judgment, and may all speak the same things :*
 “ *And that being subject to your Bishop, and his*
 “ *Presbytery, ye may be wholly and thoroughly*
 “ *sanctified.*

“ *Jesus Christ, our inseparable Life, is the Mind*
 “ *of the Father.*

“ *Your famous Presbytery, worthy of God, is fit-*
 “ *ted as exactly to its Bishop, as the Strings are to*
 “ *their Harp : Therefore in your Concord, and agree-*
 “ *ing Charity, Jesus Christ is sung.*

“ *There is one Physician, both fleshly and spiritual ;*
 “ *made, and not made ; God incarnate ; true Life in*
 “ *Death ;*

“ Death ; both of Mary, and of God ; first possible,
 “ then impossible (even Jesus Christ our Lord).

“ They that are of the Flesh, cannot do the Works
 “ of the Spirit ; neither they that are of the Spirit,
 “ the Works of the Flesh.—But even those things,
 “ which ye do according to the Flesh, are spiritual ;
 “ forasmuch as ye do all things in Jesus Christ.

“ As being the Stones of the Temple of the Father,
 “ prepared for his Building ; and drawn up on high
 “ by the Cross of Christ, as by an Engine ; using the
 “ Holy Ghost as the Rope by which to ascend : Your
 “ Faith being your Support, and your Charity the
 “ Way that leads unto God : Ye are therefore, with
 “ all your Companions in the same Journey, full of
 “ God, his spiritual Temples, full of Christ, full of
 “ Holiness ; adorned in all things with the Commands
 “ of Christ.

“ Ye do also pray without ceasing for all Men :
 “ For there is Hope of Repentance in them, that they
 “ may attain unto God.—Be ye mild at their Anger ;
 “ humble at their Boasting.—Let us be their Bre-
 “ thren in all Kindness and Moderation : But let us
 “ be Followers of the Lord.

“ Besides Him, let nothing be worthy of you.

“ Let it be your Care to come oftener together, to
 “ the Praise and Glory of God. For when ye meet
 “ often together in the same Place, the Powers of the
 “ Devil are destroyed, and his Mischief is dissolved
 “ by the Unity of your Faith.

“ Faith and Charity in Christ Jesus are the Be-
 “ ginning and End of Life. For the Beginning is
 “ Faith ; the End Charity [Love]. And these Two,
 “ joined together, are of God : But all other things
 “ are the Followers.

“ No Man, professing a true Faith, sinneth : Nei-
 “ ther does he who has Charity, hate any.

“ Christianity is not the Work of an outward Pro-
 “ fession ; but shews itself in the Power of Faith.

“ There is one Master, who spake, and it was
 “ done ; and even those things which He did without
 “ speaking, are worthy of the Father. He that pos-
 “ sesses the Word of Jesus, is truly able to hear his
 “ very Silence.

“ Let us therefore do all things, as becomes those
 “ who have God dwelling in them.

“ For this Cause did the Lord suffer the Ointment
 “ to be poured on his Head ; that He might breathe
 “ the Breath of Immortality unto his Church.

“ My Soul be the Surety of all such as trust in the
 “ Cross ; which is indeed a Scandal to the Unbelievers,
 “ but to us is Salvation and Life eternal.

“ The Virginity of Mary, and her Delivery, was
 “ kept in secret from the Prince of this World ; as
 “ was also the Death of our Lord : Three of the most
 “ notable Mysteries of the Gospel, yet done in secret
 “ by God.

“ Mens Ignorance was taken away ; and the old
 “ Kingdom abolished : God Himself appearing in the
 “ Form of a Man, for the Renewal of eternal Life.

“ I purpose in a second Epistle — to manifest
 “ to you more fully the Dispensation, of which
 “ I have now begun to speak, unto the New Man,
 “ which is Jesus Christ ; both in his Faith and
 “ Charity, in his Suffering, and in his Resurrection :
 “ Especially if the Lord shall make known unto me,
 “ that ye all by Name come together, in common, in
 “ one Faith, and in one Jesus Christ.

“ Breaking one Bread, which is — our Antidote
 “ that we should not die, but live for ever in Christ
 “ Jesus.

(Magneſ.) “ See that ye all reverence one an-
 “ other.

“ Even the most holy Prophets lived according to
 “ Christ Jesus. And for this Cause were they perse-
 “ cuted, being inspired by his Grace, to convince the
 “ Unbe-

“ Unbelievers and Disobedient, that there is one God,
 “ who has manifested Himself by Jesus Christ.

“ I am desirous to forewarn you, that ye fall not
 “ into the Snares of vain Doctrine : But that ye be
 “ fully instructed in the Birth, and Suffering, and
 “ Resurrection of Jesus Christ, our Hope ; which was
 “ done in the Time of the Government of Pontius
 “ Pilate, and that most truly and certainly ; and
 “ from which God forbid that any among you should
 “ be turned aside.

“ Be ye strengthened in the Concord of God ; en-
 “ joying his inseparable Spirit, which is Jesus
 “ Christ.

(Trall.) “ To the Church which is at Tralles—
 “ having Peace through the Flesh, and Blood, and
 “ Passion of Jesus Christ our Hope.

“ Give no Occasion to the Gentiles ; lest, by means
 “ of a few foolish Men, the whole Company that is
 “ in God be evil-spoken of.

“ Stop your Ears, as often as any one shall speak
 “ contrary to Jesus Christ. — Who was truly born,
 “ and did eat and drink ; was truly persecuted un-
 “ der Pontius Pilate ; was truly crucified and dead ;
 “ both the Things in Heaven, and the Things on
 “ Earth, and the Things under the Earth, being con-
 “ scious of it.

(Rom.) “ I am the Wheat of God ; and I shall
 “ be ground by the Teeth of the wild Beasts, that I
 “ may be found the pure Bread of Christ.

“ I am the more instructed by Injuries. Yet am I
 “ not therefore justified.

“ Let Fire and the Cross ; let the Companies of
 “ wild Beasts ; let Breakings of Bones, and Tearing
 “ of Members ; let the shattering in Pieces of the
 “ whole Body, and all the Torments of the Devil,
 “ come upon me ; only let me enjoy Jesus Christ.

“ All

“ *All the Compass of the World, and the Kingdoms of it, will profit me nothing.—Him I seek, who died for us.*

“ *My Love is crucified: And the Fire that is within me, does not desire any Water.—I take no Pleasure in the Food of Corruption, nor in the Pleasures of this Life. I desire the Bread of God, which is the Flesh of Jesus Christ, of the Seed of David; and the Drink that I long for, is his Blood, which is uncorruptible Love.*

(Philad.) “ *The Church at Philadelphia—which I salute in the Blood of Jesus Christ, who is our eternal and undefiled Joy.*

“ *Abstain from those evil Herbs, which Jesus Christ does not dress; because such are not the Plantation of the Father.*

“ *Fleeing to the Gospel, as unto the Flesh of Christ.—*

“ *Let us also love the Prophets, forasmuch as they also have by their Doctrine led us to the Gospel, and to the Hope in Christ, and to expect Him. In whom also believing, they were saved, in the Unity of Jesus Christ; being holy Men, worthy to be loved, and had in Wonder; who have received Testimony from Jesus Christ, and are reckoned in the Gospel of our common Hope.*

“ *But if any one shall preach the Jewish Law unto you, hearken not unto him: For it is better to receive the Doctrine of Christ from one that has been circumcised, than Judaism from one that has not. But if either the one or the other do not speak concerning Christ Jesus; they seem to me but as Monuments and Sepulchres of the Dead, upon which are written only the Names of Men.*

“ *Keep your Bodies as the Temples of God: Love Unity, flee Divisions: Be the Followers of Christ, as He was of the Father.*

“ *I have*

“ *I have heard of some who say, &c. [vide infra, p. 168]. But to me Jesus Christ is instead of all the antient Monuments in the World: Together with those undefiled Monuments, his Cross, and Death, and Resurrection, and the Faith which is by Him: By which I desire to be justified.*

“ *The Priests indeed are good; but much better is the High-Priest, to whom the Holy of Holies has been committed, and who alone has been intrusted with the Secrets of God.*

“ *He is the Door of the Father; by which Abraham, and Isaac, and Jacob, and all the Prophets, enter in; as well as the Apostles, and the Church. And all these Things tend to the Unity which is of God. Howbeit, the Gospel has something in it far above all other Dispensations; namely, the Appearance of our Saviour, the Lord Jesus Christ, his Passion and Resurrection.*

“ *May our Lord Jesus Christ honour them [the Brethren], in whom they hope, both in Flesh, and Soul, and Spirit; in Faith, in Love, in Unity.*

(Smyrn.) “ *I glorify God, even Jesus Christ, who has thus filled you with all Wisdom. For I have understood how that you are settled in an immoveable Faith, as if you were nailed to the Cross of our Lord Jesus Christ, both in the Flesh, and in the Spirit; and are confirmed in Love, through the Blood of Jesus Christ; being fully persuaded of those things which relate unto our Lord: Who was — truly born of the Virgin, — truly crucified for us in the Flesh; by the Fruits of which we are saved, even by his most blessed Passion; that He might set up a sure Token and Earnest of Hope for all following Ages.*

“ *Now all these things He suffered for us, that we might be saved. And He suffered truly; as He also truly raised up Himself.*

“ *I know,*

“ I know, that even after his Resurrection, He
 “ was in the Flesh ; and I believe that He was [is]
 “ so. And when He came to those who were with
 “ Peter, he said unto them, Take, handle me, and
 “ see, that I am not an incorporeal Dæmon. And
 “ straightway they felt Him, and believed ; being con-
 “ vinced both by his Flesh and Spirit.

“ Now these things, Beloved ! I put you in Mind
 “ of, not questioning but that you yourselves also be-
 “ lieve that they are so. But I arm you before-hand
 “ against certain Beasts in the Shape of Men ; whom
 “ you must not only not receive, but, if it be possible,
 “ must not meet with. Only you must pray for them,
 “ that if it be the Will of God, they may repent.—
 “ But of this our Lord Jesus Christ has the Power,
 “ who is our true Life.

“ Only in the Name of Jesus Christ, who was a
 “ perfect Man, and by his Assistance, am I ready to
 “ suffer all things together with Him.

“ Let no Man deceive himself : Both the Things
 “ which are in Heaven, and the Glory of Angels,
 “ and Principalities, whether visible or invisible, if
 “ they believe not in the Blood of Christ, it shall be
 “ to them to Condemnation. He that is able to re-
 “ ceive this, let him receive it.

“ Consider those who defend a different Opinion
 “ from us, as to what concerns the Grace of God
 “ which is come unto us ; how contrary they are to
 “ the Mind of God ?—They abstain from the public
 “ Offices, and from the holy Eucharist ; because they
 “ confess it not to be the Flesh of our Saviour Jesus
 “ Christ, which suffered for our Sins.—But much
 “ better would it be for them to love it, that they
 “ might one Day rise through it.

(To Polyc.) “ Ignatius—to Polycarp Bishop
 “ of the Church which is at Smyrna ; their Over-
 “ seer, but rather himself overlooked by God the Fa-
 “ ther, and the Lord Jesus Christ ; all Happiness.

“ I beseech

“ I beseech thee, by the Grace of God with which
 “ thou art cloathed, to press forward in thy Course,
 “ and to exhort all others, that they may be saved.

“ For this Cause thou art composed of Flesh and
 “ Spirit ; that thou mayest mollify those things that
 “ appear before thy Face : But as for those that are
 “ not seen, pray to God that He would reveal them
 “ unto thee.

“ Stand firm and immoveable, as an Anvil when
 “ it is beaten upon. It is the Part of a brave Com-
 “ batant indeed, to be beaten, and yet overcome.

“ Consider the Times : And expect Him, who is
 “ above all Time, eternal, invisible, though for our
 “ Sakes made visible ; impalpable, and impassible, yet
 “ for us subjected to Sufferings ; enduring all manner
 “ of Ways for our Salvation.

“ Let not the Widows be neglected : Be thou, af-
 “ ter God, their Guardian.

“ Let nothing be done, but with thy Knowledge and
 “ Consent : Neither do thou any thing, but according
 “ to the Will of God.

“ Inquire into all by Name.

“ Overlook not the Men and Maid-Servants : Nei-
 “ ther let them be puffed up ; but let them be more
 “ subject, to the Glory of God ; that they may obtain
 “ from Him a better Liberty. Let them not desire to
 “ be set free from their present Service, that they be
 “ not Slaves to their own Lusts.

“ It becomes all such as are married, whether Men
 “ or Women, to come together with the Consent of
 “ the Bishop ; that so their Marriage may be accord-
 “ ing to Godliness, and not in Lust. Let all things
 “ be done to the Honour of God.

“ Labour with one another ;——run together, suf-
 “ fer together, sleep together, rise together ; as the
 “ Stewards, and Assessors, and Ministers of God.

“ Now forasmuch as the Church of Antioch in
 “ Syria is, as I am told, in Peace, through your

“ Prayers ;——it will be very fit, O most worthy
 “ Polycarp, to call a select Council, and choose some
 “ one whom ye particularly love, and who is patient
 “ of Labour ; that he may be the Messenger of God,
 “ and that, going unto Syria, he may glorify your
 “ incessant Love, to the Praise of God.——Do you
 “ write to the Churches that are near you, as being
 “ instructed in the Will of God, that they also may
 “ do in like manner. Let those that are able, send
 “ Messengers ; and let the rest send their Letters by
 “ those who shall be sent by you.

“ I salute all by Name.——I salute him who shall
 “ be sent by you into Syria.——I wish you all Hap-
 “ piness in our God, Jesus Christ ; in whom continue
 “ in the Unity and Protection of God.

(In his Martyrd.) “ His Favour may I enjoy,
 “ who was crucified under Pontius Pilate ;——who
 “ crucified my Sin, with the Inventor of it ; and has
 “ put all the Power and Malice of the Devil under
 “ their Feet, who from their Hearts believe in Him.

“ Dost thou then carry Christ within thee ? Answ.
 “ I do.





A

Summary *or* Specimen

O F T H E

T H E O L O G Y

O F T H E

F A T H E R S, &c.

* *T*HOU Father of thy beloved and blessed Son Jesus Christ, by whom we have received the Knowledge of Thee, &c.

The Books of Moses and the other Prophets are Sayings of Christ, or concerning Christ; because they abundantly comprise all that is to be believed concerning Christ.

Beloved! be ye fully instructed in Christ, who before all Ages was begotten of the Father; and afterwards was made of the Virgin *Mary*, without Concurrence of a Man; and conversed among us holily and unblameably.

Mary truly brought forth a Body, God dwelling therein; and God the WORD was truly born of the Virgin, putting on a Body like ours, subject to Sufferings, without Sin. *He was truly conceived and*

* Out of the I. and II. Century.

made



ENCHIRIDION THEOLOGICÆ PATRISTICÆ, &c.

* *PATER dilecti et benedicti Filii tui Jesu Christi,
per quem agnitionem Tui accepimus, &c.*

Mosis et aliorum prophetarum libri sermones sunt Christi seu de Christo, quia omnia quæ de Christo tenenda sunt, abunde complectuntur.

Dilectissimi ! ad plenum instructi sitis in Christo, qui ante secula genitus est à Patre : postea autem factus est ex Maria virgine, sine conversatione viri ; et nobiscum conversatus est sancte et sine querela.

Verè peperit Maria corpus, Deo in eo habitante, et vere natus est DEUS-VERBUM ex Virgine, corpus simile nobis, passibile, sine peccato induens. *Vere conceptus est in utero, & factus est in utero ; formans*

* Ex Seculo I. & II.

made in the Womb ; forming and making for himself a Body out of the Virgin, without Seed or Commerce of Man ; and was carried in the Womb, even as we have been carried for a Time.

He, the WORD-CHRIST, was the *Cause* both of our Being formerly (for he was in God), and of our Well-being. And now He himself appeared, the Word, who alone is both God and Man.

The WORD of God was made Man ; assimilating Himself to Man, and Man unto Himself.

God, who is merciful, and loves the Human Race, combined and united Man unto God. For if Man had not overcome the Enemy of Man, the Enemy would not have been justly conquered : But again, unless God had bestowed Health and Salvation, we should not have had it on a firm Ground ; and unless Man was joined to our God, he could not be Partaker of Incorruption. It was necessary therefore, that the Mediator of God and Men, by his *near Kindred and Friendship*, and Concord with both, should bring both together again, and cause that God should accept Man, and Man yield himself unto God.

As He was Man, that he might be tempted, so he was the *Word*, that he might be glorified ; the *Word* remaining quiescent, that it might be possible for Him to be tempted, and dishonoured, and crucified, and to die.

The Holy Ghost descended on the Son of God, being made Man ; that he might be accustomed to dwell with Him among the human Race, and to rest in Men, and work in them the Will of God, and renew them from their old State into the Newness of Christ.

This whole World, with all the Creatures, was created by God the Father, Son, and Spirit, *through the Word*.

& faciens sibi corpus ex virgine, sine semine ac colloctione viri, portatusque in utero, sicut & nos tempore portati sumus.

Hic, VERBUM-CHRISTUS, & ut nos olim essemus (erat enim in Deo), & ut bene essemus, *Causa* fuit. Nunc autem adparuit hic ipse, Verbum, qui solus est ambo, Deus & Homo.

Homo Verbum Dei factum est; semetipsum homini, & hominem sibi metipso, assimilans.

Misericors Deus, & amans humanum genus, hæ-
rere fecit & adunivit hominem Deo. Si enim Homo non vicisset inimicum hominis, non juste victus esset inimicus. Rursus autem, nisi Deus donasset salutem, non firmiter haberemus eam; & nisi homo conjunctus fuisset Deo nostro, non potuisset participes fieri incorruptibilitatis. Oportuerat enim Mediatorem Dei & hominum, per suam ad utrosque *domesticitatem* & *amicitiam* & concordiam, utrosque reducere, & facere, ut Deus assumeret hominem, & homo se dederet Deo.

Sicut Homo erat, ut tentaretur, ita Verbum ut glorificaretur; requiescente quidem Verbo, ut posset tentari, & inhonorari, & crucifigi, & mori.

Descendit Spiritus Sanctus in Filium Dei hominem factum: ut assuesceret cum illo habitare in genere humano, et requiescere in hominibus, atque operari in iis voluntatem Dei, & renovare eos à vetustate in novitatem Christi.

Mundus hic universus cum omnibus creaturis, à Deo Patre, Filio, & Spiritu, *per Verbum* conditus est.

Man was formed after the Likeness of God, and fashioned by his Hands.

According to this Order, and this Sort of Proportion, such a one was Man made and fashioned, after the Image and Likeness of the uncreated God ; the Father approving, the Son forming, and the Spirit nursing and causing to grow, &c.

We, being born Sinners, have received a spiritual Circumcision by Baptism, from the Mercy of the Lord.

Christ was given to us as an everlasting and final Law, and faithful Testament ; after which no other Law, or Commandment, or Precept, is to follow.

If the Law had been able to afford Light to Nations which received it, what need would there have been of the New Testament, which God promised to send ?

The Law being spiritual, manifested Sin ; but no more ; it did not kill it.

The End of the Law is Christ, foretold by the Law, for Righteousness to every one who believes.

I have heard some say : Unless I shall find the Gospel in the Original, or in the Archives, I will not believe. But to such I say, *Jesus Christ is my Archive*, whom not to obey is manifest and unavoidable Destruction.

Christ loved us, giving Himself as a Redemption for us, that he might cleanse us by his Blood from the former Impiety, and give us Life, who already began to perish through the Evil which was in us.

The Son of God, as God and Man, intirely restored the Fall of *Adam*.

He being Life Himself, would suffer for us, that we thro' his Suffering might live.

Faith is a voluntary Anticipation, a pious Assent, a Substance of Things hoped for, a Conviction of Things not seen.

Who-

Homo secundum similitudinem Dei formatus est, & per manus ejus plasmatus est.

Per hanc ordinationem, & hujusmodi convenientiam, & talis factus & plasmatus homo, secundum imaginem & similitudinem infecti Dei : Patre quidem bene sentiente, Filio formante, Spiritu vero nutriente & augente, &c.

Spiritualement circumcissionem nos per Baptisma, utpote peccatores nati, à Domino miserante accepimus.

Sempiterna nobis & ultima Lex Christus datus est, & Testamentum fidele : post quæ non lex ulla, non mandatum, non præceptum sequetur.

Si Lex potuisset lumen præbere gentibus ipsam recipientibus : quid opus fuisset Novo Testamento, quod Deus se missurum promisit ?

Spiritualis cum Lex esset : manifestavit tantummodo peccatum ; non autem interemit.

Finis legis est Christus, à lege prædictus, ad justitiam omni credenti.

Audivi quosdam dicentes : Si non invenero Evangelium in antiquis, non credam. Talibus autem ego dico : *Mibi antiquitas Jesus Christus est, cui non obedire manifestus & irremissibilis est interitus.*

Christus dilexit nos, dans seipsum pro nobis redemptionem, ut nos sanguine suo mundaret ab antiqua impietate, & vitam nobis præstaret incipientibus jam perire, pro malitia, quæ erat in nobis.

Filius Dei, ut Deus & homo, lapsum Adam in integrum restituit.

Cum ipse esset vita, propter nos pati voluit, ut ejus passione viveremus.

Fides est voluntaria anticipatio, pietatis assensio, eorum, quæ sperantur, substantia, argumentum eorum, quæ non videntur.

Whoever comes to the Unity of the Church, receive them with all Meekness, that being redeemed from the Snare and Trap of the Devil, and made worthy of Jesus Christ, they may obtain everlasting Salvation in the Kingdom of Christ.

Being baptized we are illuminated, being illuminated we are adopted for Children, being adopted we are perfected, being perfected we are rendered immortal, &c. For what can be wanting to him who knows God? Since it is indeed absurd, that any thing should be stiled God's Grace, which is not complete and full in all respects.

When the mixed Cup, and the holy Bread, receive the Word of God, it becomes an Eucharist of the Blood and Body of Christ, out of which the Substance of our Flesh grows and consists.

Breaking Bread, which is the Medicine of Immortality.

Not the Place, but the Congregation of the Elect, I call the Church.

The Pillar and Ground of the Church is the Gospel, and the Spirit of Life.

Whoever calls a lawful Marriage-Union and Procreation of Children, Corruption and Defilement; such an one is an Accomplice of the Apostate Dragon.

Matrimony has its proper Duties and Ministries, which relate to the Lord,

We worship God alone: but in other things we gladly serve You, acknowledge You to be Kings and Princes of Men, and pray, that together with your Royal Power, You may be found endued with a sound and good Mind.

In creating the World, God did it by the *Logos*, and thro' Him made all Things which He did make. He is called the Beginning, because He is the Beginning of all things.

Quicumque venerit ad unitatem Ecclesiæ, suscipite eos cum omni mansuetudine, ut de lino & muscipula Diaboli emti, & digni Jesu Christo effecti, sempiternam salutem percipiant in regno Christi.

Tincti illuminamur, illuminati in filios adoptamur, adoptati perficimur, perfecti immortales redimur, &c. Quid enim ei desit, qui Deum novit? Est enim revera absurdum, Dei vocari gratiam, quæ non sit perfecta & undequaque plena.

Quando & mixtus calix, & sanctus panis, percipit verbum Dei, fit Eucharistia Sanguinis & Corporis Christi, ex quibus augetur & consistit carnis nostræ substantia.

Frangentes Panem, qui est medicamentum immortalitatis, &c.

Non locum, sed electorum congregationem adpello ecclesiam.

Columna et firmamentum ecclesiæ est Evangelium, & Spiritus vitæ.

Siquis corruptionem & coinquinationem vocat, legitimam commixtionem, & filiorum procreationem; hujusmodi habet cohabitorem Draconem apostatam.

Habet matrimonium propria munera & ministeria, quæ ad Dominum pertinent.

Deum solum adoramus; vobis autem in aliis rebus læti servimus, Regesque vos & Principes hominum esse profitemur, rogamusque, ut vos, cum regali potestate, sanam bonamque mentem habere inveniamini.

Ὁ ὅλος usus Deus in mundi creatione, et omnia, quæ condidit, per ipsum fecit. Hic principium dicitur, quia omnium est principium.

As *Eve* was seduced to fly away from God; so *Mary* was persuaded to obey God, that thus the *Virgin Mary* might be called to the Assistance of the *Virgin Eve*.

Take care of the Virgins, as of holy Things belonging to Christ.

Also the Virgins, who are called Widows.

Every one who does not confess Jesus Christ to have come in the Flesh, is Antichrist; and he who does not confess the Mystery of the Cross, is of the Devil.

We are so remote from that promiscuous *Concubitus*, that even a Look in any Degree wanton, or allied to Lust, is criminal.

Our Profession does not consist in meditated Harangues, and Structure of Words, but in declaring the Matters by Fact and Deed, as being a living Doctrine.

* *One God, the Father of the living Word, &c.*

One Lord, alone from Him alone, the Figure and Image of the Godhead, and the Power which was able to make the whole Creation, &c.

One Holy Ghost, proceeding, in respect of his Substance, out of God, and who appeared through the Son, the perfect Cause of living Things, the Sanctity which effects Sanctification, &c.

The perfect Trinity is by no means divided or separated in Majesty and Eternity.

Therefore neither was the Father ever without the Son, nor the Son without the Holy Ghost; but the same Trinity without any Change or Alteration, &c.

He descends into the Virgin; puts on Flesh through the Co-operation of the Holy Ghost.

This is our God, this is Christ; who as Mediator of both, puts on Man, to bring him thereby to the Father. What Man is, Christ would be, that so

* Out of the III. and IV. Century.

Sicut Eva seducta est, ut effugeret Deum ; sic Maria suasa est obedire Deo, uti virginis Evæ virgo Maria fieret Advocata.

Virgines custodi tamquam Sacramenta Christi.

Virgines itidem, quas vocant Viduas.

Omnis qui confitetur Jesum Christum in carne non venisse, Antichristus est ; & qui non confitetur mysterium crucis, è Diabolo est.

Nos tantum, inquit, a promiscua illa Venere absumus, ut ne intuitus quidem lascivior, aut libidini conjunctus permittatur.

Non in meditatione Sermonis, & structura verborum ; sed in rebus opere declarandis, tamquam Doctrina viva, professio nostra posita est.

† *Unus Deus Pater Verbi viventis, &c.*

Unus Dominus solus ex solo, Figura & Imago Deitatis, & Virtus qua tota Creatura fieri potuit, &c.

Unus Spiritus Sanctus, ex Deo substantiam habens, & qui per Filium apparuit, perfecta viventium causa, Sanctitas Sanctificationis præstatrix, &c.

Trinitas perfecta majestate & sempiternitate minime dividitur neque abalienatur.

Neque itaque defuit unquam Filius Patri, nec Filio Spiritus Sanctus ; sed invertibilis & immutabilis eadem Trinitas, &c.

In Virginem illabatur, carne, Spiritu Sancto cooperante, induitur.

Hic Deus noster, hic Christus est : qui Mediator duorum, hominem induit, quem perducatur ad Patrem. Quod homo est, esse Christus voluit : ut & homo

Man might be what Christ is, &c. Then, surrounded with a Cloud, He was taken up into Heaven, that as Victor he might place near the Father Man whom He loved, whom He assumed, whom He protected from Death.

Two acceptable Words, SON and BELOVED, from the Mouth of God himself, are impressed on our Senses.

The Father was well-pleased in the Son throughout ; nor were there any Footsteps of the Serpent found in Him ; nor did God repent of his Priesthood, because the Sacrifice which He offered upon the Cross, remains acceptable in the good Pleasure of God, and subsists with a perpetual Virtue ; so that to this Day that Oblation is not less efficacious, than it was on that Day when Blood and Water came forth from the wounded Side ; and the Stripes, ever preserved in his Body, demand the human Salvation as a Reward and Donative for his Obedience.

In the last Times the only-begotten God descending from Heaven, cloathing Himself with the Shell of an earthly Body out of the Virgin, pared away and cleansed the corrupt Blood, Filth, and Rottenness of the whole World, by bearing the Sins of all. Finally, He was led to Death for their Iniquities, by whose Stripes all were healed.

The Holy Ghost is present in all Sacraments of the Church, and He makes and consummates them.

The Angels have as it were the Guardianship of our Persons, we being committed to them as Tutors, who lead us by the Hand, while we are yet little.

To the Feebleness of our Flesh, which, being infected by the antient Dregs of the original Evil, had languished, Strength is restored out of the Flesh of Christ ; and the Communication of the Sacraments——corroborates us so far, that we get the Victory over the World, and the Devil, and our own selves, and by sacramental Taste cleaving to the

possit esse quod Christus est, &c. Tunc in cœlum circumfusa nube sublatus est, ut hominem quem dilexit, quem induit, quem à morte protexit, ad Patrem Victor imponeret.

Duo grata vocabula, FILIUS & DILECTUS, ipso Deo dictante, nostris sensibus imprimuntur.

Per omnia sibi Pater in Filio placuit, nec ulla in eo Serpentis reperta sunt vestigia, nec Sacerdotii ejus pœnituit Deum, quoniam Sacrificium, quod in cruce obtulit, sic in beneplacito Dei constat acceptabile, & perpetua virtute consistit, ut non minus hodie oblatio illa sit efficax, quam ea die qua de saucio latere Sanguis & Aqua exivit, & semper reservatæ in corpore plagæ salutis humanæ exigant pretium, & obedientiæ donativum requirant.

In novissimo tempore descendens de cœlis Deus Unigenitus, terreni Corporis testa ex Virgine se induens, totius mundi saniem, immunditiam quoque & putredinem rasisit, atque mundavit, omnium peccata supportando. Postmodum pro impietatibus eorum deductus est in mortem, cujus livore omnes sanati sunt.

Spiritus Sanctus omnibus Ecclesiæ Sacramentis interest, quæ ipse efficit, & consummat.

Ipsi Angeli velut procurationem animarum nostrarum tenent, quibus dum adhuc parvuli sumus, velut Tutoribus & Actoribus committimur.

Defectui carnis nostræ, quæ à primitivis sæcibus originalis mali infecta, languerat, ex Christi carne redditur fortitudo, & Sacramentorum communicatio — nos in tantum corroborat, ut de mundo & de diabolo, & de nobis ipsis victoria potiamur, & sacramentali

the Life-giving Myſteries, become one Fleſh and one Spirit [with Him].

The Goſpel of Chriſt ought to call us from the Law to Grace ; the Evangelical Grace is vaniſhed, if it reduces Chriſt to the Law.

All things, whatſoever Men do—they do them in vain, if they be not done in Faith ; they act without the Cauſe, if they do not act in the Knowledge of the one unbegotten God the Father, and in the Confefſion of his one and only-begotten Son, Jeſus Chriſt our Lord, and in the Illumination of the Holy Ghoſt.

As it is not poſſible to obtain Wine to drink, unleſs the Grapes be firſt trodden and preſſed ; ſo neither could we have drank the Blood of Chriſt, unleſs Chriſt had been firſt trodden and preſſed.

God is a Hearer not of the Voice, but of the Heart ; nor need He be reminded by loud Crying, who ſees the Thoughts. Which *Hannah*, bearing the Type of the Church, obſerves and practiſes, who prayed the Lord, not by a noiſy Addreſs, but ſilently and modeſtly, within the Recesses of the Breſt ; ſhe ſpoke by a hidden Prayer, but a manifeſt Faith ; ſhe ſpoke not with the Voice, but the Heart.

We all are conſtantly uſed to pray for Emperors, —for their Miniſters, and the Powers ; for the State of the World, for public Tranquillity, for a Reſpite of the Judgment.

It is dangerous to ſpeak, concerning God, even true Things.

Every one who lives in Chriſt, lives always in Sabbath, and in Reſt.

The Reſult and Sum of Knowledge is this, that Man ſhould receive and honour the common Parent of the human Race, and the Artificer of wonderful Things.

Since it is not conſonant, that many ſhould have built one World : For if this World had been made by many, there would have been Reaſon to think,
that

sacramentali gustu vivificis mysteriis inhærentes una caro & unus Spiritus simus.

Evangelium Christi à lege evocare debet ad gratiam. Evangelica gratia evacuatur, si ad legem Christum redigit.

Omnia quæcunque fecerint homines——frustra faciunt, si non in fide fecerint; sine causa agunt, nisi in agnitione unius non geniti Dei Patris, & in confessione unius unigeniti Filii ejus, Domini nostri Jesu Christi, & illuminatione Spiritus Sancti, hoc fecerint.

Quomodo ad potandum vinum perveniri non potest, nisi botrus calcetur ante & prematur, sic nec nos Sanguinem Christi possemus bibere, nisi Christus calcatus prius fuisset & pressus.

Deus non vocis sed cordis auditor est, nec admonendus est clamoribus, qui cogitationes videt. Quod Hanna, ecclesiæ typum portans, custodit & servat, quæ Dominum non clamorosa petitione, sed tacitè & modestè intra pectoris latebras precabatur, loquebatur prece occulta, sed manifesta fide; loquebatur non voce, sed corde.

Precantes sumus omnes semper pro Imperatoribus——pro ministris eorum ac potestatibus, pro statu seculi, pro rerum quiete, pro mora finis.

Periculosum est, de Deo, & vera dicere.

Omnis qui vivit in Christo, semper in Sabbatis vivit, & in requie.

Intelligentiæ vis & summa hæc est, ut suscipiat & honorificet homo communem Parentem generis humani, & rerum mirabilium fabricatorem.

Siquidem par non est, ut plures unum mundum ædificent. Si enim à multis fabricatus esset hic Mundus, imbecilles fuisse ejus fabros, arbitrandum

that the Architects thereof were feeble, since the Labour of several was required to one Work. He the Architect is said to have made one World in the Whole ; lest if they were considered separately, divers Makers might also be supposed ; but that by one Work, *one Author thereof* might also be believed. (*Aibanaf.*)

Begotten of the Father in Truth, without Beginning, without Time, and ineffably : Not a Brother to the Father ; not having any Beginning of his Existence, nor subject to any Interruption therein ; but always existing the genuine Son with the Father, begotten of the Father without Time, being equal, God of God, Light of Light, very God of very God, begotten, not made. But He is not the Father, neither is the Father the Son ; but always there is God the Father, the Son, and the Holy Ghost. For the Spirit was always with the Father and Son ; not a Brother to the Father, not begotten, not made ; but proceeding from the Father, and receiving of the Son ; not foreign to the Father and Son.

It is enough for thee to know, that there is a good Shepherd ; and that He laid down his Life for the Sheep. Let this be the Boundary of divine Knowledge. But how great God is, and what is the Measure of Him, and what and how He is in respect of his Essence : Such things are dangerous for the Inquirer, and dubious on the Part of the Person asked. Silence is the Remedy in such Points.

The Divine Nativity of the only-begotten Son is an immense and infinite Ocean ; and the searching-out of the Divine Nature is a consuming Fire. Tell me, thou rash Man, how thou camest to delineate in thy Mind the infinite, glorious, and terrible Author of the whole Creation Himself ; before whose Countenance every Creature melts, like Wax before the Fire ? Thou Fool, art thou not afraid ? Thou, who dost not know thyself, dost thou presume to trace out thy Creator ? He, who is God and Lord, the only-

foret: eo quod multorum opera ad unum opus requisita esset. Ipse opifex unum in universum Mundum condidit: ne de multorum numero multi etiam opifices existimarentur; sed ex uno opere *unus quoque illius autor* crederetur.

Ex Patre in veritate genitus, sine principio, sine tempore, & inenarrabiliter; non confrater existens Patri, non auspicatus ipsum esse, neque qui intermiserit unquam; verum semper Filius genuinus cum Patre existens, ex Patre sine tempore genitus, æqualis existens Deus ex Deo, lumen de lumine, Deus verus ex Deo vero, genitus, non creatus. Sed non ipse Pater, neque Pater ipse Filius: sed semper Deus Pater, & Filius, & Spiritus Sanctus. Semper enim Spiritus cum Patre & Filio: non confrater Patri, non genitus, non creatus; verum ex Patre procedens, & de Filio accipiens: non alienus à Patre & Filio.

Sufficit tibi scire, pastorem esse bonum; animam suam posuisse pro ovibus. Terminus hic sit divinæ cognitionis. Quantus autem sit Deus, & quæ mensura ipsius, & qualis secundum essentiam: talia periculosa sunt interroganti; dubia verò apud interrogatum. Silentium autem, talium medela est.

Pelagus immensum atque infinitum est, unigeniti Filii divina nativitas: & ignis comburens est, divinæ naturæ vestigatio. Dic mihi, temerarie, quomodo in mente tua ipsum effinxisti creaturæ totius autorem infinitum, gloriosum atque terribilem: cujus ab adspectu creatura omnis liquefcit, ut cera à facie ignis? Non, stulte, terreris? qui teipsum nescis, creatorem explorare præsumis? Deus & Do-

only-begotten of the Father, resides on High, at the Father's right Hand : Angels, Archangels, Cherubim and Seraphim, stand before Him with Fear and Trembling, casting their Eyes downwards with Awe ; and shall Dust and Ashes, who dwells on the Earth, search out his Maker, pry into the Lord the Creator of all things ? Unhappy surely, wretched, and highly impudent is he, who seeks to fathom Him who made him.

Thousands of Thousands, and Myriads of Angels and Archangels, glorify Him with a holy Horror, adore tremblingly ; and Men that are made of Clay, full of Sins, discourse of the Deity without Dread. Their Body does not tremble ; their Mind does not shudder ; but they *spe*ak and prate securely.

The immortal God, the only-begotten Son, the Beloved of the Father ; who of his Grace, by divine Power, formed Man out of the Earth ; and, when He saw the human Race lie sick and in Miseries, descended from Heaven by the Will of the Father ; and, becoming incarnate in the Womb of the holy Virgin, and born of her, went forth by his own Will, that He might heal all who laboured under various Maladies, thro' his Grace and Compassions.

His Servitude has made us free ; his Weakness has made us strong ; his Foolishness has rendered us wise.

Christ's Suffering is our Exemption from Suffering ; his Death, our Immortality ; his Tears, our Joy ; his Burial, our Resurrection ; his Baptism, our Sanctification ; his Stripes, our Soundness ; his Chastisement, our Peace (for the Chastisement of our Peace was upon Him, *Isa.* liii.) ; his Reproach, our Glory (for which Reason, when He seeks Glory, it is for our sake) ; his Abasement, our Exaltation. And when He on the Cross says, Father, into thy Hands I commend my Spirit ; He recommends us all in Himself unto God. For we are Members of
Him ;

minus, unigenitus Patris, in excelsis ad Patris dextram residet: Angeli, Archangeli, Cherubin & Seraphin cum metu & tremore adstant illi, pressis deorsum cum horrore obtutibus. Cinis aurem & pulvis, in terra sedens, scrutatur opificem? Dominum omnium conditorem perscrutatur? Infelix profecto, miser, atque impudentissimus est, qui scrutari cupit opificem suum.

Millia millium, & centies millies millena millia Angelorum & Archangelorum, cum horrore glorificant; trementes adorant: & homines lutei, pleni peccatis, de divinitate intrepide differunt? Non illorum exhorrescit corpus; non contremiscit animus: sed securi & garruli loquuntur.

Immortalis Deus, Filius unigenitus, dilectus Patris; qui per gratiam suam potestate divina hominem finxit ex terra: Et, cum vidisset humanum genus infirmum in malis jacere; descendit de cælo, voluntate Patris; Et incarnatus in sanctæ Virginis utero, atque ex ea genitus, sua voluntate processit: ut curaret omnes variis languoribus fatigatos, gratia atque miserationibus suis.

Servitus illius liberavit nos: & infirmitas ejus constituit validos: stultitia illius nos sapientes effecit.

Christi passio nostra est impatibilitas: illius mors, nostra immortalitas: illius fletus, nostra lætitia: illius sepultura, nostra resurrectio: illius baptisma, nostra sanctificatio: illius vibices, nostra sunt fanitas: illius disciplina, pax nostra (ob pacem enim nostram ille castigatus est): illius ignominia, nostra gloria (unde gloriam petit in nostri gratiam): illius descensus, noster ascensus. Et cum in cruce dicit; Pater, in manus tuas commendo Spiritum meum; nos omnes in se Deo commendat. Membra enim

Him ; and these many Members are one Body, which is the Church.

The chief Testimony in the whole Creation for the Divinity of the Holy Ghost, is, the Lord's Body ; which we believe to be from the Holy Ghost, according to the Evangelist, *Matt. i. 20.* where the Angel says to *Joseph*, That which is conceived in her, is of the Holy Ghost.

He would make no Mistake, who should infer (*Matt. i.*) that the Holy Ghost had been Mother.

Our Mind, being enlightened by the Holy Spirit, looks unto the Son ; and in Him, as in an Image, contemplates the Father.

The Things which are ascribed unto God, were all wrought thro' the Son.

In the Beginning when Christ form'd and made The World ; God saw all good, which He survey'd. Christ, the Son of God, gave the Law to Moses.

God gave the Law in Darkness ; because in that System lay obscurely inclosed the Mystery of the Dispensation of Christ our God.

It is one thing to condemn the Law, and another thing to prefer the Gospel before the Law ; which is the Apostolical Doctrine. For in the former, Servants did speak ; but in the latter, the Lord in Person. There were the Beginnings ; here is the Perfection.

The Eucharist is the Consummation of Sacraments.

Our Soul is the Spouse of the immortal Bridegroom ; and the Tie of the Nuptials is the heavenly Sacrament : Because when we eat his Flesh, and drink his Blood, He both is in us, and we in Him.

The Church was built out of the Rib of Christ, at the time when his Side was pierced and opened ; and the Mysteries of Blood and Water became the Price of Redemption.

illius sumus: & multa ista membra unum corpus sunt, quod est Ecclesia.

Maximum in tota creatura testimonium, de divinitate Spiritus Sancti, corpus Domini est: quod ex Spiritu Sancto esse creditur secundum Evangelistam——Matth. i. 20. sicut Angelus ad Joseph dicit: Quod in ea natum est, de Spiritu Sancto est.

Non fallitur, si quis subintellexerit (Matth. i.) Sanctum Spiritum matrem esse, &c.

Mens nostra, à Spiritu S. illustrata, ad Filium respicit; & in illo, veluti imagine, Patrem contemplatur.

Quæ Dei esse dicuntur, ea omnia per Filium facta sunt.

Principio rerum Christus cum conderet orbem.

Vidit enim Deus esse bonum ——

Christus Dei filius Moyse legem dedit.

In caligine legem Deus dedit: quia in eo obscure insertum latebat mysterium dispensationis Christi, Dei nostri.

Aliud est damnare legem, aliud, legi præferre Evangelium; quæ Apostolica doctrina est. In illa enim servi; in hoc præsens Dominus loquitur: ibi initia, hic perfectio est.

Eucharistia est Sacramentorum consummatio.

Anima nostra sponsa est immortalis sponsi: copula autem nuptiarum, cœlestia Sacramenta sunt: Quia cum manducamus corpus ejus, & sanguinem bibimus; & ipse in nobis est, & nos in eo.

Ecclesia est ædificata ex costa Christi; in eo, quod punctum & apertum est ipsius latus, & mysteria sanguinis & aquæ pretia redemptionis facta sunt.

* I so looked at *Moses* and the Prophets, that I *understood* them to speak *concerning Christ*. Lastly, when I come to the Brightness of Christ, and behold as it were the most refulgent Light of the clear Sun, I cannot endure the Light of the Candle. If you light a Candle in the Day-time, may it shine? When the Sun shines, the Light of the Candle scarce appears. So also, when Christ is present, the Law and the Prophets, in comparison of Him, quite disappear. I do not detract from the Law and the Prophets; nay, rather I praise them, because they preach of Christ: But I so read the Law and the Prophets, as *not to rest in the Law and the Prophets, but from them to proceed to Christ*.

Let us place Theology in those Things, which Christ, being incarnate, delivered to us; that we should think of the Father in Him, and of Him in the Father; and concerning the Holy Spirit, know, that He belongs also to the Son, and proceeds from the Father.

When I read the Gospel, and see there Testimonies of the Law, Testimonies of the Prophets, I consider *Christ* alone.

The Sayings of the Gospel of Christ are clear and open, concerning the Milk of the Law.

We find, *in whom, through whom*, and such-like Words, often used indifferently concerning Father, Son, and Holy Spirit; which would not have been, if they had not all been one Substance.

My Soul is troubled (says Christ, *John* xii.) : Father, save me from this Hour. These are *Words arising from the human Modification*, not from the Godhead. He was so troubled, that He wished to be excused *from that Hour*, if it had been possible. These are Weaknesses of the human Nature.

* Sic vidi Mosen, sic vidi Prophetas, ut *de Christo intelligerem* loquentes. Denique quando venero ad Splendorem Christi, et quasi splendidissimum Lumen clari Solis adspexero; Lucernæ Lumen non possum videre. Numquid Lucernam si incendas in die, lucere potest? Si Sol luxerit, Lux Lucernæ non pater. Sic &, Christo præsentē, comparata Lex & Prophetæ penitus non apparent. Non detraho Legi & Prophetis, quin potius laudo; quia Christum prædicant. Sed sic lego Legem & Prophetas, ut non *permaneam in Lege & Prophetis, sed per legem & Prophetas ad Christum perveniam.*

In his Theologiam constituamus, in quæ nobis incarnatus tradidit Christus: ut Patrem in eo, & ipsum in Patre cogitemus: & de Sancto Spiritu sciamus, quia & ipsius est Filii, & à Patre procedit.

Ego quando lego Evangelium, & video ibi Testimonia de Lege, Testimonia de Prophetis, solum *Christum* considero.

Clari & aperti evangelii Christi Sermones sunt super Lac legale.

In quo, per quem, & similia verba frequenter invenimus indifferenter accepta, de Patre, Filio, & Spiritu sancto: quod minime fieret, nisi ubique eadem esset Substantia.

Turbata est anima mea (Christus *Job. xii.* inquit): Pater, salvifica me ex hâc Horâ. Hæc *Dispensationis*, non *Divinitatis Verba sunt.* Ita perturbatus est, ut etiam (*ab hâc horâ*) absolvi cuperet, si licuisset. Hæ sunt humanæ Naturæ Imbecillitates.

* Ex Sæculo V.

Propterea-

All the divine Words, altho' rustic and but poorly put together, are therefore living Words; because inwardly in their Meaning they contain the Truth of God, like as Blood is shut up in the Veins, and therefore quicken the Hearer; as Peter testifies, when he says to Christ, Whither shall we go? Thou hast the living Words.

God does not so look at his own *Dignity*, as at our *Welfare*. Therefore He speaks high and great Things but rarely, and that in a hidden manner; but *humble* and *mean* Things frequently.

God was in Christ after a threefold manner; first, because the whole Creation needs Support, and because He is every-where; and in this manner God is even in Sinners. Secondly, by Sanctification, and peculiar Inhabitation, as He is in the Saints. Thirdly, according to the Fulness of the Godhead; which is applicable solely to Christ, according to that Text, "In Him dwelleth all the Fulness of the Godhead *bodily*."

It is *more excuseable*, concerning an unutterable Nature, not to speak forth what is worthy, than to lay down *Definitions which may prove contrary*.

How could Christ, by the Prerogative of both his Natures, be otherwise than Lord of all; who *subjected all things to himself, either by Creation or Redemption*? Bring (it is said) unto the Lord Glory and Honour.

The Son of God is superior not only to Times, but to all *Æons* or Worlds; He being the Creator and Architect of them: *By whom, says Paul, He made even the Worlds*. For it is *plain*, that the Creator must needs be *before* the Creatures.

God therefore, the Son of God, equal, and of the same Nature from the Father, *Creator of the Universe, and Lord of all*, every-where present, and whom all Worlds cannot contain; did, in the Order of Times, which have their Course according to his Direction, choose for Himself this Day, wherein

Propterea omnia Verba divina quamvis rustica sint & incomposita, viva sunt: quoniam intus in suis sensibus habent positam Veritatem Dei, quasi Sanguinem in Venis inclusum, & ideo vivificant audientem: Sicut testatur Petrus ad Christum dicens: Quo ibimus? Verba viva habes.

Deus non adeo suam spectat Dignitatem; ut nostram Salutem. Propterea alta & magna raro, & ea abscondita; sed humilia & abjecta frequenter loquitur.

Tribus modis Deus erat in Christo; primo, secundum infirmitatem omnis Creaturæ; quod ubique est. Eo autem modo Deus etiam est in peccatoribus. Secundo, juxta Sanctificationem, & peculiarem inhabitationem; qua in sanctis est. Tertio, secundum Plenitudinem Divinitatis, quod Christo sigillatim convenit; juxta illud: Quod in ipso habitat omnis plenitudo Divinitatis corporaliter.

Excusabilius est de Natura ineffabili non eloqui digna; quam definire contraria.

Quomodo non Privilegio utriusque Substantiæ Dominus esset omnium Christus; qui sibi universa aut Creatione aut Redemptione subegit? Afferte, inquit, Domino Gloriam & Honorem.

Filius Dei non temporibus tantum; sed Seculis quoque omnibus superior est: quippe qui eorum Conditor & Artifex est. Per quem, inquit Paulus, fecit & Secula. Creatorem enim ante Creaturas omnino esse constat.

Deus itaque Dei Filius, par atque eadem de Patre Natura, Universitatis Creator & Dominus totius, ubique præsens, & universa excedens; in ordine temporum, quæ ipsius Dispositione decurrunt, hunc sibi Diem, quo in Salutem Mundi ex beata Virgine

to be born of the blessed Virgin for the Salvation of the World, without the least Impeachment to her Virginity.

*To Thee, God Christ, with Apparatus low
We do these things, for our own sake ; yet know,
Supreme Creator ! nought that's made with Hands,
Contains Thee, t'whom a Point are Skies and Lands.*

We read of Christ's having two Nativities. In the one, God begot Him out of Himself ; in the other, a Virgin, with God's Co-operation, conceived Him : There He was without Beginning, here without Parallel : There He was begotten, as He who should create Life ; here He was made, that He might abolish Death : There He was begotten for his Father ; here He was born for Men : By the former Nativity, He was the *Creator of Man* ; by this latter, He redeemed *Man*.

This Body, besmeared with Blood, wounded with a Spear, yielded Fountains of Blood and Water, salutary to the whole World.

*That God of Heav'n and Earth, who all did frame,
For my sake, of a Virgin, Man became.*

The only-begotten of God was made the Son of Man ; that so He, who had been the *Creator* of the World, might be also the *Redeemer*.

The Holy Ghost, who rested on Christ, *preserved Him* ; that He should be conceived without Sin, born without Sin, and without Spot of Sin depart this World.

Our Lord Jesus Christ, by being born true Man, who never ceased to be true God, *made in Himself the Beginning of a new Creature*, and in the Form of his Birth gave to the human Race a spiritual Principle ; that for the abolishing of the Contagion of
the

Virgine nasceretur, elegit, integro per omnia pudore generantis.

Hæc tibi, Christe Deus, tenui fragilique paratu
Pro nobis facimus. Nec enim te, *Summe Creator,*
Facta manu capiunt; toto quem Corpore Mundus
Non capit, angustum cui Cœlum, Terraque
punctum est.

Duas in Christo Generationes legimus. Ibi illum
ex semetipso genuit Deus; hîc eum Virgo, Deo
cooperante, concepit: ibi sine initio, hîc sine ex-
emplo: ibi natus ut conderet Vitam; hîc factus,
ut tolleretur mors: ibi Patri natus; hîc homini-
bus procreatus: illa Nativitate *Hominem* fecit; hac
generatione *Hominem* liberavit.

Hoc Corpus cruentatum, lancea vulneratum,
fontes sanguinis & aquas universo Orbi salutares
scaturivit.

Ille Deus Cœli, rerum Terræque Creator,
Me propter, sacra *Virgine* natus *Homo* est.

Unigenitus Dei factus est Filius Hominis: ut,
qui *Creator* Mundi erat, fieret & *Redemptor*.

Spiritus quidem Sanctus, qui in Christo requie-
vit, *custodivit illum*: ut sine peccato conciperetur,
sine peccato nasceretur, & sine peccati macula ab
hoc Mundo transfret.

Nascens Dominus noster Jesus Christus, Homo
verus, qui nunquam destitit esse Deus verus, *novæ*
Creaturæ in se fecit Exordium; & in Ortus sui for-
ma dedit humano Generi spirituale Principium;
ut ad carnalis generationis abolenda Contagia, esset
regene-

the carnal Generation, He might be to the Regenerate a Source, which has no Seed of Guilt ; concerning whom it is said, “ Who are born not of “ Bloods, nor of the Will of the Flesh, nor of the “ Will of Man, but of God.”

To-day, thro’ a human Person, the Son of God entered into the World ; by whose Hand, before Man had a Being, the World was made.

He who buys, buys what belonged to another ; but he who (properly) is said to redeem, redeems what had *properly been his own*, and was become alienated.

*My Flesh, my Death, He, my Creator, prov’d ;
And so redeem’d from Death his Work lov’d.
The Weaknesses of Flesh, since natural,
He bore, and Incidents of th’ Body all.
Whilst nail’d as Man, as God the World he aw’d ;
The Man feels Death, but Death itself feels God.
What Thomas both to see and touch had Leave,
I too by steady Faith learn to believe.
He shews his very Side, and wounded Hands ;
The Doubtful there to lay his Hand commands.
Behold, said He, my Side, my Hands, and Feet :
The Nail-prints, and the Spear’s Way open yet.*

Christ is always with us ; for indeed, if Christ was not with us, the Church could not subsist.

The Humanity does not alter that inviolable Equality proper to the Deity : And the descending of the *Creator* to the *Creature* is the Advancement of Believers to eternal good Things.

The Holy Spirit was given secretly before our Lord’s Glorification : But, after the Manifestation of his Divinity, he was given publickly.

The Angels are said to offer our Supplications and Prayers to God ; not because they inform God, but because they consult his Will thereupon, and what they understand to be by Divine Command accom-

regenerandis Origo sine Semine Criminis, de quibus dicitur: Qui non ex Sanguinibus, neque ex Voluntate Carnis, neque ex Voluntate Viri; sed ex Deo nati sunt.

Hodie per Hominem Filius Dei ingressus est in Mundum; cujus manu ante Hominem factus est Mundus.

Qui emit, alienum emit: qui autem redimit, id quod suum fuit proprie; & suum esse desinit.

Carnem igitur, mortemque meam meus ille Creator Pertulit, & carum Morte redemit Opus.

Imbecilla quidem; sed naturalia Carnis

Gessit, & Affectus Corporis exhibuit.

In Cruce fixus Homo est; Deus è Cruce terruit Orbem:

Mortem Homo; verum mors ipsa Deum patitur.

Cernere quod Thomas coram & palpare jubetur,

Constanter stabili credere disco fide.

Insuper & Lateris, Manuum quoque Vulnera monstrat,

Et dubium digitos his jubet inserere.

Cerne, inquit, Latus, ecce, meum, Palmasque, Pedesque.

Ecce Crucis Clavos; Cuspidis ecce Viam.

Semper nobiscum est Christus; neque enim, nisi nobiscum esset Christus, superesset Ecclesia.

Æqualitatem inviolabilem, quam habet Deitas, non corrumpit Humanitas: Et *Creatoris* ad *Creaturam* Descensio credentium est ad æterna pro-
vectio.

Spiritus Sanctus latenter dabatur ante Domini Clarificationem: Post manifestationem autem Divinitatis ejus, manifestius datus est.

Dicuntur Angeli orationes & Vota nostra offerre Deo: non quia Deum doceant, sed quia Voluntatem ejus super his consulant, & quod, Deo jubente,
com-

accomplished, they acquaint us therewith, either plainly or secretly.

We belong to the Gospel; we belong to the New-Testament. The Law was given by Moses; but Grace and Truth came by Jesus Christ. If we ask the Apostle, he will tell us, That we are not under the Law, but under Grace. God therefore sent his Son, made of a Woman, made under the Law, that He might redeem them that were under the Law, and that we might receive the Adoption of Sons.

The Perfection of the Law is hid in the Cross of Christ.

A Minister of Christ, whom Christ hath received, has nothing to do with the Law. Who art thou therefore, who judgest out of the Law him who is foreign to the Law?—Why dost thou still hold fast the Law, and not rather embrace Christ? Believers know, that they through the Death of Christ are dead to the Law, and delivered from it.—It is clear therefore, that we are freed from the Law, as if we were dead; and are subject to Him, who redeemed us from Death.

The Cross is to us the Cause of our whole Blessedness. This delivered us from the Blindness of Error; this, of Strangers, made us Citizens; this is the Foundation of our Peace; this is the abundant Conveyance of all good things.

Whosoever has put on Christ, hath all Virtue. But how is He to be put on? If He alone become all Things to us within and without: If He alone be our inward and outward Goods. Moreover, never to be forsaken by Him, is called a Cloathing.

Thro' Him we shall be saved, not thro' ourselves; that is, if so be we are a Member of Him. For when all things shall burn, the Body of the Judge alone is to remain safe.

completum esse cognoverint, hoc nobis evidenter vel latenter reportant.

Pertinemus ad Evangelium: pertinemus ad Novum Testamentum. Lex per Moſen data eſt: Gratia autem & Veritas per Jeſum Chriſtum facta eſt. *Interrogamus Apoſtolum, & dicit nobis: Quoniam non ſumus ſub Lege; ſed ſub Gratia.* Miſit ergo Filium ſuum, factum ex Muliere, factum ſub Lege: ut eos, *qui ſub Lege erant*, redimeret, & ut adoptionem Filiorum reciperemus nos.

Perfectio Legis in Cruce Chriſti abſcondita eſt.

Chriſti Miniſter, quem Chriſtus ſuſcepit, alienus eſt à Lege. Quis igitur es, qui judicas ex Lege alienum à Lege? — Quid adhuc Legem tenes, & non potius Chriſtum amplecteris? Credentes morte Chriſti Legi ſe mortuos, et ab ea liberatos eſſe ſciunt. — Perſpicuum igitur eſt, quod a Lege abſoluti ſumus, tanquam mortui; ſubjectique ſumus ei qui nos à Morte redemit.

Crux nobis totius Beatitudinis Cauſa eſt. Hæc nos à cæcitate liberavit erroris: hæc peregrinantes Cives oſtendit: hæc Pacis firmamentum: hæc Bonorum omnium abunda Largitio.

Quisquis Chriſtum induerit, is habet univerſam Virtutem. Quî vero ipſe induendus eſt? ſi nobis intrinſecus & forinſecus omnia ipſe ſolus fuerit: Si interna & externa Bona noſtra ille ſolus fuerit: Porro nunquam ab eo deſtitui, indumentum vocatur.

Per ipſum ſalvabimur, non per nos: hoc eſt, ſi membrum ejus fuerimus. — Cum enim omnia ardebunt, ſolum Corpus ſalvabitur *judicantis*.

Faith is the Origin of Righteousness, the chief Point of Holiness, the Principle of Devotion, the Foundation of Religion.

To teach us, that even Believing itself is a Gift, and not a Merit, he says: No one cometh to me, except it be given him of my Father: No one cometh to me, except the Father, who hath sent me, draw him. He did not say *lead*, but *draw* him. This Violence is done to the Heart, not to the Body. Why therefore dost thou tarry? Do then believe, and thou comest; love, and thou art drawn. Do not think this a rough and disagreeable Violence; it is sweet, it is pleasant; it is Sweetness itself which draws thee. Is not a Sheep drawn, when Grass is shewn to it, being hungry?—So do thou also come to Christ; and *do not imagine long Journeys*. As soon as thou art inclined to Belief, thou dost come: For unto Him, who is every-where, we come by *loving*, not by rowing.

The Prayer of the Body of Christ is not separated from the Head, who abides in the Members whose Nature he has assumed, and causes the whole Church to pray.

Christ was made a Propitiation for us; therefore in Him the whole Sacrifice of Repentance is administered and accomplished.—For *Penance belongs to Him*: And for the sake of this He came, that He might save us.

Not accidentally or insignificantly did these Fountains (namely, of Water and Blood) spring out of the Side of Christ hanging on the Cross; but because the Church has its Being out of both. Those, who are initiated, know this: For thro' Water they are regenerated, thro' Blood and Flesh nourished. Hence the Sacraments have their Rise; that, as often as thou drawest nigh to the surprizing Cup, thou mayst so approach, as if thou didst drink out of the *Side itself*.

Fides Origo Justitiæ, Sanctitatis Caput, Devotionis Principium, Religionis Fundamentum.

Ut doceret nos, etiam ipsum Credere, doni esse, non meriti: inquit; Nemo venit ad me, nisi cui datum fuerit à Patre meo. Nemo venit ad me, nisi Pater, qui misit me, traxerit eum. Non dixit, Duxerit: sed traxerit eum. Ista violentia cordi fit; non carni. Quid ergo moraris? Crede & venis: Ama & traheris. Ne arbitreris istam asperam molestamque Violentiam: dulcis est; suavis est: ipsa Suavitas te trahit. Nonne Ovis trahitur, cum esuriienti herba monstratur? — Sic & tu veni ad Christum: *noli longa itinera meditari*. Ubi credis, ibi venis. Ad illum enim qui ubique est, *amando* venit; non navigando.

Oratio Corporis Christi non separatur à Capite, quod in suscepta Membrorum Natura manet, & orare totam Ecclesiam facit.

Christus nobis Propitiatio factus: ergo in ipso omne pœnitentiæ Sacrificium ministratur & agitur — *Ipsius est enim Pœnitentia*: & propter hanc, ut nos salvaret, advenit.

Non casu & simpliciter hi fontes (videlicet aquæ & sanguinis) ex Latere Christi in Cruce pendentis scaturierunt: sed quoniam ex ambobus Ecclesia constituta est. Sciunt hoc initiati: per aquam enim regenerati; sanguine & carne nutriti. Hinc Myſteria ortum habent: ut, quoties ad admirandum Calicem accedis, tanquam ab *ipſo Latere* hauriens accedas.

He feeds us with his own Blood, and in all respects *cements us to Himself*; He *mixes* Himself with each of the Faithful thro' the Sacrament, and thro' Himself nourishes up those who were born of Him. As Infants fasten their Lips to the Breasts; *so we, from the Breasts of the spiritual Cup, suck the Grace of the Holy Spirit.*

In the Bread, taste and receive that, which did hang upon the Cross; and in the Cup, receive that, which was poured out of Christ's Side.

In like manner as if one took melted Wax, and mixed it with other Wax likewise melted, so that one thing appears to be made out of both; so by the Communication of Christ's Body, He is in us, and we in Him: For this corruptible Nature of our Body could not otherwise be brought to Incorruption and Life, unless the Body of Him, who is natural and genuine Life, was joined to it.

It does not suffice Him to become a Man, and to be scourged over and over; but (if I may so say) He reduces us into one Mass with Himself; and this not only by Faith, but in reality he makes us his Body. What thing therefore can be named, which he must not excel in Cleanness, who is to partake of this Sacrifice? the Mouth, which is filled with spiritual Fire? the Tongue, which is sprinkled with this wonderful Blood? For by that same thing are we fed, which Angels tremble at the Sight of; nor can they look at it without Awe, because of the Brightness darting from it; and we are made into one Mass with Him, one Body and one Flesh of Christ, &c. What Shepherd did ever give his own Limbs to his Sheep to feed upon?

The holy Church, Mother and Virgin, chaste in Body, fruitful in Offspring, the Bride of Christ declared, piously nourishes her Children, whom she endeavours to exhibit worthy to God the Father.

Ipse nos proprio sanguine pascit, & per omnia nos *sibi coagmentat* ; unicuique fidelium semetipsum per Mysterium *commiscet*, & quos genuit, per semetipsum enutrit. Ut infantes labia Uberibus infingunt ; *ita nos ex Uberibus spiritualis Poculi trahimus Spiritus Sancti Gratiam.*

Hoc accipite in pane, quod in Cruce pependit ; & hoc accipite in Calice, quod effusum est de Christi Latere.

Quemadmodum, si quis igne liquefactam Ceram, alii ceræ similiter liquefactæ, ita miscuerit, ut unum quid ex utrisque *factum* videatur : Sic Communicatione Corporis Christi ipse in nobis est, & nos in ipso. Non poterat enim aliter corruptibilis hæc Natura corporis ad Incorruptibilitatem & Vitam traduci, nisi naturalis Vitæ Corpus ei adjungeretur.

Non sufficit ipsi hominem fieri, flagellis iterum cædi, sed nos secum in unam (ut ita dicam) Massam reducit : neque id fide solum, sed reipsa nos corpus suum efficit. Qua igitur re mundiorum esse non oportet eum, qui hoc sacrificio participaturus est ? &c. Os, quod igne impletur spirituali ? Lingua, quæ cruentatur hoc admirabili Sanguine ? Ea namque re nos alimur, quam Angeli videntes tremunt ; neque absque pavore, propter fulgorem, qui inde refilit, aspicere possunt, & nos in unam cum illo Massam reducimur : Christi Corpus unum & una Caro, &c. Quis Pastor unquam membris suis oves suas nutrit ?

Sancta Ecclesia, Mater & Virgo corpore casta, prole foecunda, Sponsa Christi declarata, pie nutrit filios, quos Deo Patri dignos assignare contendit.

The Church is a spiritual Mother. The Church is the Spouse of Christ, made white by his Grace, endowed by his precious Blood. She possesses all that, which she has received from her Husband as Dowry.

That the Church might be healed, the Son poured out his Blood for the Church. This Blood waters the Church, and therefore her Plantations cannot wither, nor do her Trees lose their Leaves. She is not subject to the Necessities of Time, nor obnoxious to that Condition, that in Summer she is covered with the Ornament of Leaves, and in Winter forfeits them. She is *not tied to the Quality of Times*; but the Grace of the Holy Ghost governs her; and therefore she does not grow old, nor wrinkled or shrunk; and is not crushed, even if many fight against her.

The Church is born out of the Side of Christ, no otherwise than as Eve was created out of Adam's Rib. As God created the Woman Eve out of the Side of Adam; so out of the Side of the second Adam, that is, of Christ dying, went forth Blood and Water.

In the Glory of Christ the Church rightly lives, that her Beauty be an Honour to her Husband: For the holy Church is in Secret even a Wife to the Lord Jesus Christ. For hiddenly, and in the secret spiritual Closet, the human Soul cleaves to the *Word* of God, so that Two are One Flesh. Which great Mystery of Marriage the Apostle commends in a View to Christ and the Church.

The Church dwells on the Sea-shore; so that she sees the Shipwrecks of others, being herself out of Danger: She waits for others, who are floating on the Waves of this World, who are tossed about with every Wind of Doctrine; but she herself perseveres immoveably by the Root of Faith.

The holy Church, having been enriched at her first Beginning with the Multitude of the Gentiles,
just

Ecclesia Mater spiritualis est. Ecclesia Sponsa Christi est, Gratia ejus dealbata, precioso Sanguine dotata. Totum possidet quod à Viro suo accepit in dote.

Ut Ecclesiæ mederetur, Sanguinem Filius effudit propter Ecclesiam. Hic Sanguis irrigat Ecclesiam, & ideo plantaria ejus marcescere non possunt; nec amittunt folia Arbusta ejus. Non subjacet necessitati temporis; nec est Conditioni obnoxia, ut per æstatem coma foliorum tegatur, hieme amittat. *Non tenetur Temporum Qualitate*: Sed Spiritus eam Sancti Gratia gubernat: et ideo non senescit, nec contrahitur, & multis impugnantibus non opprimitur.

Ex Latere Christi nascitur Ecclesia, non secus ac ex Costa Adami Eva creatur. Sicut Deus de Latere dormientis Adæ Fæminam creavit Evam: Sic de Latere secundi Adami, i. e. Christi dormientis exivit Sanguis & Aqua.

In Gloria Christi recte vivit Ecclesia, ut pulchritudo ejus Honor sit Viro ejus. Est enim & sancta Ecclesia Domino Jesu Christo in occulto Uxor. Occulte quippe atque intus in abscondito Secreto Spirituali Anima humana inhæret Verbo Dei, ut sint duo in carne una. Quod magnum Conjugii Sacramentum in Christo & in Ecclesia commendat Apostolus.

Ecclesia in littore Maris inhabitat, ut videat aliorum Naufragia, ipsa immunis Periculi: expectat alios fluctuantes in freto istius mundi, qui circumferuntur omni Vento Doctrinæ: Ipsa fidei radice immobilis perseverat.

Sancta Ecclesia in primitiis suis multitudine Gentium foecundata vix in fine mundi, *Judæos* quos

just takes in, at the End of the World, the *Jews* whom she shall find; and gathering the last, lays them up as the Gleanings and Remnant of the Harvest.

The first Step of Chastity, is true Virginity; and the second, faithful Wedlock. Therefore chaste matrimonial Love is a second Species of Virginity.

In that our Lord, being invited, came to a Wedding, He would confirm, that he was the Author of Marriage.

The Glory of the Lord Jesus was, to CONCEAL the Word: Because He in the Flesh appeared lesser than God, He would confess Himself rather as Man, than as SON OF GOD; that the Devil might not know Him, and so He might redeem the human Race by his Passion: For, if the Devil had known Him, he would never have crucified Him †.

* The Son of GOD, the Power and Wisdom of the Father; the Wisdom, which *contrived* all things; the Power, which *created* all things:—Who possesses it as his Nature, to be that which the Father is.

The Father, who before was not known, was by Him brought to Mens Knowledge; whence He is also called the Word and Brightness of the Father; because thro' Him both the Father's Will is understood, and the very Essence of the Godhead is declared.

The Whole of GOD is in Christ, and the Whole of Christ in GOD. No Separation, no cutting off, can here be admitted. There is only one simple, only one godly and sound Confession; to adore, love, and worship Christ as GOD.

He is meant, who is before the Worlds, *the Word co-eternal with the Father, that he might not be thought to have existed since a certain time, who created all Worlds.—Let therefore their Madness cease, who speak of the Creator of all Times, as under Time.*

† The Wise are taken in their own Craftiness, 1 Cor. iii. 19.

* Out of the VIth Century.

invenerit, suscipit : & extrema colligens, eos quasi reliquias frugum ponit.

Primus Gradus Castitatis est sincera Virginitas : secundus autem, fidele Conjugium. Ergo Species secunda Virginitatis est, Matrimonii casta Dilectio.

Quod Dominus invitatus venerit ad nuptias, confirmare voluit, quòd fecit nuptias.

Domini Jesu Gloria fuit CELARE Verbum : quia Deo minor in carne apparuit, magis se Hominem quam FILIUM DEI confiteri voluit : ut Diabolus eum non cognosceret, & ita Passione sua genus humanum redimeret ; quoniam si eum Diabolus cognovisset, nunquam crucifixisset.

* Filius DEI Virtus & Sapientia est Patris. Sapientia, quæ cuncta *disposuit*, Virtus quæ cuncta *creavit*. — Qui hoc in se naturaliter habet esse, quod Pater est.

Pater, qui ante non cognoscebatur, per Eum in hominum notitiam venit, unde & Verbum Patris & Splendor dicitur : quia per Eum & voluntas Patris agnoscitur, & ipsa divinitatis essentia declaratur.

—— *Totus in Christo DEUS, & totus in DEO Christus. Nulla hic recipi disseparatio potest, nulla decisio. Una tantum est simplex, una tantum pia & sana confessio, adorare, amare, colere Christum DEUM.*

Qui est ante secula, *verbum* significatur, *coæternum Patri, ne ex tempore aliquo extitisse videretur, qui secula creavit universa.* — Desinat ergo illorum insania, Creatorem temporum prædicare sub tempore.

* Ex Seculo VI.

Quo-

Forasmuch as I by Faith and Love cleave to Christ, I desire to see the only one God, with the Father and the Holy Ghost.

He who seeks for the most High in the Form of GOD will not find Him, *unless he believes in that Form of a Servant*, into which He therefore humbled Himself, that He might raise us who were fallen.

In the Lord Christ we ought to acknowledge both Natures, that we may neither seem insolent against the CREATOR, nor be deemed ungrateful for the Benefit of a Saviour ; lest he should himself obstruct the Salvation which he seeks from the Saviour, who denies the *Creator's* true Godhead from GOD the Father.

Because this GOD took upon him an intire Man, therefore He shewed in himself in reality the Passions of an intire Man. And as He had a *rational Soul*, He, without Sin, assumed and bore whatever Infirmary belongs to the Soul ; that while he *overcame*, in the *Soul* which He had assumed, *the Passions of a human Soul*, He might deliver our Souls likewise from Infirmities.

The Church, having her *Rise from his Side's* Part, when He was sleeping, was married to Him.

It is the Work of God to gather the Souls which He created, and recall them to the Joys of the eternal Light. But that he should be scourged, and covered with Spittle ; crucified, die, and be buried ; this is not the Work of GOD in his own Substance, but the Work and *Deed of the Sinner Man*.—But He bore our Sins in his own Body upon the Tree.

Almighty GOD, as He was able to make good things out of nothing ; so, when it pleased Him, He also restored to their first Estate the lost Goods, thro' the Mystery of *his* Incarnation.

The Creator, being moved by Compassion to redeem, found it proper to bring back that Creature to Himself, which appeared to have had something of Infirmary in the Commission of its Crime. Who

Quoniam fide ac dilectione Christo adhæreo, solum cum Patre & Spiritu sancto unum Deum videre concupisco.

Qui excelsum quæsierit in forma DEI, non eum reperiet, *nisi credat in formam servi*, in qua se idcirco humiliavit, ut nos jacentes erigeret.

Utramque debemus in Christo Domino naturam agnoscere, ut nec adversus CREATOREM videamur superbi, nec beneficii nostri Salvatoris existimemur ingrati; ne apud Salvatorem ipse sibi denegat, quam quærit, salutem, qui *Creatoris* de DEO Patre veram denegat Deitatem.

Quia totum hominem Deus ille suscepit, ideo totius hominis in se passiones in veritate monstravit. Et *animam quidem rationalem* habens, quicquid fuit infirmitatis animæ (sine peccato), suscepit & pertulit: ut dum *humane animæ passiones*, in anima quam accepit, *vinceret*, nostras quoque animas ab infirmitatibus liberaret.

Quiescenti—de lateris membro surgens Ecclesia nuplit.

Opus Dei est animas, quas creavit, colligere, & ad æternæ lucis gaudia revocare. Flagellari autem atque sputis illiniri, crucifigi, mori atque sepeliri, non hoc in sua substantia opus DEI est, sed *opus hominis peccatoris*. Sed peccata nostra ipse pertulit in corpore suo super lignum.

Omnipotens DEUS, sicut ex nihilo bona facere potuit; ita, cum voluit, per incarnationis *sue* mysterium etiam perdita bona reparavit, &c.

Misertus ergo Creator, ut redimeret, illam ad se debuit reducere, quam in perpetrations culpæ ex infirmitate aliquid constat habuisse.

Quis

Who is even *our Father and Mother*, but the Mediator of GOD and Men, the Man Christ Jesus?

Our Redeemer, the Maker of the whole Creation, would therefore assume (appropriating himself thereto) the human Flesh, that by the Grace of his Godhead, breaking the Bond of former Slavery, wherein we were held captive, He might restore us to Liberty, &c.

Thro' the Blood of Christ we are gently tutoured, who, before, by the Letter of the Law, were severely constrained.

It must be confessed, that GOD was born of a Woman, not in respect of his Divinity, but his Humanity: *That God lay in a Cradle*, wrapped in dirty Rags, grew and increased in Stature and Wisdom, in respect of his Humanity, not of his Divinity: That God was hungry, thirsty, rested himself when tired from a Journey, not in respect of his Divinity, but his Humanity: That GOD was apprehended by the Hands of wicked Men, judged, condemned, crucified, his Side pierced thro' with a Spear.

Again, it must be confessed, that Jesus Christ, begotten of the Father before all Worlds, is One of the Trinity; and that *by Him were all things made*, visible and invisible, *and without Him was nothing made*.

Christ, as, in respect of his true divine Nature, He is GOD the Creator of Mankind; so, in respect of his true Flesh, He is the Mediator of GOD and Men.

Each other's Bodies and Limbs naked seen
For Need, to upright Minds were nought unclean:

For whatsoe'er the good Creator made,
Why should it shameful be? —

Thou,

Quis vero *Pater noster* & *Mater*, nisi Mediator DEI & hominum, Homo Christus Jesus? &c.

Redemptor noster, totius *Conditor creaturæ*, ad hoc propriatus humanam voluit carnem assumere, ut divinitatis suæ gratia, dirupto quo tenebamur captivi vinculo servitutis pristinæ, nos restitueret libertati, &c.

Per Sanguinem Christi misericorditer educamur, qui per legis litteram severe prius constringebamur.

Fatendum est, DEUM natum ex Fœmina, non secundum divinitatem, sed secundum humanitatem. Deum in cunis jacuisse, pannosum, sordibus involutum, crevisse & profecisse ætate & sapientia, secundum humanitatem, non secundum divinitatem. Deum esurisse, sitisse, lassum ex itinere quievissse, non secundum divinitatem, sed secundum humanitatem. DEUM comprehensum manibus impiorum, judicatum, damnatum, crucifixum, latus lancea perforatum.

Rursus profitendum, Jesum Christum ante secula de Patre natum, Unum ex Trinitate, & per eum facta omnia visibilia & invisibilia, & sine ipso factum esse nihil.

Christus, quemadmodum secundum veram divinitatem DEUS Creator est hominum; ita secundum veram carnem Mediator est DEI & hominum.

Corpora nuda videre, & mutua cernere membra
Non pudet, atque rudis fœdum nil sentit honestas;
Nam quæcunque bonus formavit membra Creator,
Cur pudibunda forent? &c.

*Thou, mighty Christ! who still art prone to spare;
Thou, Potter, canst the brittle Mass repair,
And Vessels broke, and ruin'd long, restore.*

To the People, whose Principle as yet was Fear, the Law was sent by a *Servant*; but to the loving Children, the Grace of the *Gospel* was bestowed by the *Lord*; who, coming for our Redemption, instituted for us a New Testament, &c.—We did not come to understand the Gospel thro' the Law, but the Law thro' the holy Gospel.

He, who was able to make Man out of Clay, the same is able also to cleanse him when bemired; and He can restore *lost Innocence*, who recalls the buried, and the *ruined Members* to Health.

Holy Souls! *always have before your Eyes* the King *Solomon* (our pacific Prince, which is Christ), how He underwent his Passion, that He might save the human Race from Destruction.

It was right, that Absolution should be performed by Him, *by whom Creation had been performed*; and that he should be the Bestower of Grace, who had been to all Beings the *Author of their Nature*.

Thro' his parental Affection he grants all things freely, nor requires the Merit of any one, that he should be saved by *his own Labour*. For what did the Thief deserve, that he should so speedily enter Paradise? What the Publican, who *suddenly* went forth from the Temple, absolved? He himself gave the sudden Inclination to confess, who also bestowed the Benefit. It is therefore plain, that Sinners are saved for nothing, since it is certain, that Conversion is granted of free Bounty.

Let us not therefore confide in our Tears, nor in our Actions, but in our being *exempted by our Advocate*.

It may also be understood, that Christ then looked thro' the Lattice (*Cant. ii.*), when in his Passion,
his

Tu, Christe potens! cui semper parcere promptum est,

Tu *Figulus* massam potis es reparare caducam,
Et confracta diu resolutaque fingere vasa, &c.

Quia timenti adhuc populo lex est transmissa per *servum*: diligentibus vero filiis *Evangelii* gratia collata est per *Dominum*, qui ad redemptionem nostram veniens, novum nobis Testamentum condidit, &c.
— Non per legem *Evangelium*, sed per *sanctum Evangelium* legem didicimus.

Ille, qui potuit de luto hominem facere, idem potens est etiam lutulentum purgare, & valet *innocentiam perditam* restituere, qui sepultos & *membra perditam*, revocat ad salutem.

Semper præ oculis habete, sanctæ animæ! regem Salomonem (pacificum nostrum qui Christus est), quemadmodum passionem sustinuit, ut genus humanum ab interitu liberaret.

Dignum fuerat ut per eum fieret remissio, *per quem facta fuerat creatio*: & ipse esset largitor gratiæ, qui fuerit omnibus *Autor naturæ*.

Gratis omnia sua Pietate concedit, nec cuiusquam meritum exigit, ut possit *proprio labore* salvari. Quid enim meruit latro, ut sic velociter Paradisum introiret? Quid publicanus, qui *repente* de Templo absolutus exivit? Ipse dedit confessionis subitum votum, qui donavit & præmium. Constat ergo pro nihilo peccatores salvos fieri, quando certum est conversionem gratuita largitate concedi.

Non ergo in fletibus, non in actibus nostris, sed in *Advocati nostri allegatione* confidamus.

Potest etiam intelligi, quod Christus tunc per fenestras prospexit, quando in Passione lancea perforato latere

his Side being bored thro' with a Spear, He, by the Blood and Water flowing, produced the Foundations of Redemption and Baptism.

Our Birth suck'd Death by th' Seed ; and Death's Guilt thence,

By healing Waters, the World's Sire did cleanse.

The *Church*, as a Dove, *dwells* in the Clefts of the Rock ; because she always has her Retreat in those Wounds of Christ, by which she was healed.

The Church is the Sister of Christ, reconciled thro' his Blood. She is an immaculate Dove from the Holy Spirit, thro' the Sacrament of Baptism. The Church is also well called a Virgin, the fairest among Women, because *Paul* speaks thus concerning her to the Faithful : I have espoused you unto one Husband, to present a chaste Virgin unto Christ.

Then did Christ espouse the whole Church to Himself, when He ascended the Cross.

The Church's House are the scattered Assemblies of the Faithful throughout the whole World.

Our Mother is regenerating Grace, with whom one Dove is gathered ; because only those she gathers, who abide in Simplicity, and are not cut off from the Unity. For a great Number of Believers, while they look at the same thing, while with one Desire after Christ they nurse one another, while having one Heart and Soul they unite in Love, do, of many Members, make up one Body ; and living all in the Simplicity of that which makes them one, and in Unity, are one Dove ; which is said to be the only perfect and choice one *of her that bare her*. (John iii.)

Christ with his whole Church, both that which still sojourns on Earth, and that which already reigns with Him in Heaven, *is one Person*. And as there is one Soul, which animates the different Members of the Body ; so one Holy Spirit quickens and il-

luminates

latere sanguine & aqua manante redemptionis & lavacri fundamenta produxit.

Traxit origo necem de semine, sed *Pater orbis*
Purgavit medicis crimina mortis aquis.

Ecclesia columba—*habitat* in foraminibus petrae, quia semper receptaculum habet in his, ex quibus sanata est, vulneribus Christi.

Soror Christi est ecclesia, de sanguine ejus reconciliata. Columba de Spiritu sancto immaculata baptismi sacramento. Bene autem ecclesia appellatur virgo, pulcherrima mulierum, quia de ea Paulus sic loquitur fidelibus: Despondi vos uni viro, virginem castam exhibere Christo.

Tunc Christus universam sibi Ecclesiam despondit, quando in patibulum ascendit.

Domus ecclesiae sunt conventicula fidelium per totum orbem dispersa.

Mater nostra est regeneratrix Gratia, apud quam una columba colligitur, quia illos solos colligit, qui in simplicitate permanent, & ab unitate non scinduntur. Multi quippe fideles dum in id ipsum intendunt, dum uno desiderio Christi se invicem nutriunt, dum habentes cor unum & animam unam in caritate se uniunt, ex multis membris unum corpus efficiunt: omnesque in unitatis simplicitate & unitate viventes una columba existunt, quae sola perfecta & electa *genetrici suae* dicitur.

Christus cum tota sua Ecclesia, sive quae adhuc versatur in terris, sive quae cum eo jam regnat in caelis, *una persona est*. Et sicut est una anima, quae diversa corporis membra vivificat; ita totam simul ecclesiam unus Spiritus sanctus vegetat & illustrat.

luminates at once the whole Church. For as Christ, who is the Head of the Church, was conceived of the Holy Ghost; so the holy Church, which is his Body, is filled with the same Holy Ghost, that she may be alive; is confirmed by his Power, that she may subsist in the Bond of one Faith and Love.

The holy Church, in her Children, is so joined to Christ by Faith, hung upon Him by Hope, glewed to Him by Charity, that she loves nothing out of Christ, and by Faith and Love familiarly possesses Him as inseparable from her. The holy Church is nourished by the *Grace that bare her*, while she is instructed by Faith, fed with the Flesh of her Spouse, washed with his Blood, regaled with the divine Scripture; strengthened by such Aliments, she dispossesses Devils, crushes Vices in the Bud, subdues the Flesh, gives Strength to the Spirit, is a Candidate of eternal Life. This has Christ the Spouse of the Church effected by the Visitation He made.

They (wicked Hypocrites) would perhaps have done less Harm, if the holy Church had not admitted them quite in, and received them into the Sacristy of Faith; for while she receives them upon their professed Faith, she certainly makes it impossible for her to get rid of them.

The holy Church knows how to grow under Sufferings, and to pursue an honourable Life in the midst of Reproaches: She understands, neither to be dejected by Adversity, nor boast of Prosperity: She understands to ascribe her good Things to the Mercy of the Redeemer, and her Afflictions to the Justice of the Judge; because she has whatever is good by his Gift, and meets with Troubles by his Permission.

* It must be observed, that it is the manner of

* Out of the VII. VIII. and IX. Century.

the

Sicut namque Christus, qui est caput ecclesiæ, de Spiritu sancto conceptus est ; sic sancta ecclesia, quæ corpus ejus est, eodem Spiritu sancto repletur, ut vivat ; ejus virtute firmatur, ut in unius fidei & caritatis compage subsistat.

Sancta ecclesia in filiis suis fidē Christo ita conjungitur, spe suspenditur, caritate conglutinatur, ut nihil extra Christum diligat, ut eum sibi familiariter fide & amore inseparabilem teneat. Sancta ecclesia *gratia genetrice* nutritur, dum fide eruditur, carne sui sponsi pascitur, sanguine lavatur, scriptura divina saginatur, hujusmodi robusta nutrimentis dæmones expugnat, vitia suffocat, carnem domat, spiritum roborat, vitam expectat. Hoc Christus ecclesiæ sponsus visitando perfecit.

Minus fortasse (mali s. hypocritæ) nocuissent, si non eos sancta ecclesia introrsus admittens, usque ad cubile fidei reciperet : quos dum per professam fidem recipit, sibi proculdubio inevitabiles facit.

Scit sancta ecclesia in passionibus crescere, atque inter opprobria honorabilem vitam tenere ; scit nec adversis dejici, nec de prosperis gloriari ; scit bona sua misericordiæ Redemptoris, scit mala sua justitiæ tribuere Judicis : quod & bona illo largiente habeat, & mala illo permittente patiatur.

* Sciendum, quòd mos est scripturæ, ut ubi unius

* Ex Seculo VII. VIII. et IX.

the Scripture, that when mention is made of one Person of the Trinity, the whole Trinity is to be understood together.

We are to believe nothing created in the Trinity, nothing unequal, nothing *through Grace* equal, nothing before, or after, or less than the other; nothing corporeal, nothing adequate for bodily Representation, nothing invisible to itself, nothing visible to Creatures; nothing confused, but one perfect Being, because all of one and the same; one, tho' not solitary; therefore of the same Essence.

The Son is certainly the *Beginner* of all things.

Christ the one and only God, with the Father and the Holy Ghost, *reigning to all Eternity*.

Christ is called the Beginner, because all things are from Him, and before him was nothing. He is called the End, both because at the End of the Ages He vouchsafed humbly to be born in Flesh, and die; and because whatever we do, we have a View to Him: And when we have arrived at Him, we can seek nothing farther.

As Christ partook of our Substance, by assuming human Nature; so we are made Partakers of Him, by receiving his Flesh and Blood.

The second *Adam*, that is, the Lord Himself, and our Creator, was born of a Virgin, that He might restore in us his Image and Likeness by his Examples and Gifts.

He was to take upon Him the same Nature, which was to be redeemed; and lest either Sex might think itself slighted by its Creator, He put on a *Man's* Personage, and was born of a *Woman*.

Christ, God and Man, is *one* Person in the Trinity.

He is also a Prophet, and the Lord of all the Prophets, the Contriver of *both* Testaments; nor will He, that we should seek Truth or Health from any other but Him.

God

fit mentio Personæ de Trinitate, tota simul Trinitas intelligatur.

Nihil creatum in Trinitate credendum, nihil inæquale, nihil ex *gratia* æquale, nihil anterius, posteriusve, aut minus; nihil corporeum, nihil corporaliter effigiatum, nihil sibi invisibile, nihil creaturis visibile, nihil confusum, sed unum perfectum, quia totum ex uno: & unum, non tamen solitarium; ὁμοούσιος ergo.

Filius utique omnium *principium* est.

Christus unus & solus Deus cum Patre & Spiritu sancto, *regnans per omne seculum*.

Christus dicitur principium, eo quòd ab ipso sunt omnia & quia ante eum nihil est. Finis, vel quia dignatus est in fine seculorum humiliter in carne nasci & mori: vel quia quicquid agimus, ad illum referimus: & cum ad illum pervenerimus, ultrà quod quæramus non habemus.

Sicut Christus communicavit nostræ substantiæ per assumptionem hominis: sic et nos participes ejus sumus per assumptionem corporis & sanguinis ejus.

Secundus Adam, id est, Dominus ipse & conditor noster, natus ex virgine, ut imaginem in nobis suam & similitudinem exemplis suis restauraret & donis.

Ipsa natura suscipienda erat, quæ liberanda; & ne quis forte sexus à suo Creatore se contemptum putaret, *virum* suscepit, natus ex *fæmina* est.

Christus Deus & homo, una Persona est in Trinitate.

Hic propheta, & Dominus omnium prophetarum, Conditor *utriusque* testamenti, nec ab alio quam à se vult requiri veritatem aut sanitatem.

God could bestow no greater Gift upon Men, than that He should let the *Word*, by whom all things were created, be their *Head*, and fit and join Men themselves to Him as Members; that so He might be God with the Father, and Man with Men; who both *prays for us*, and *prays in us*, and is *adored by us*. He prays for us, because He is Priest and Victim: He prays in us, because He is our Head; nor is it strange, if Christ and his Church have one Voice, since they are one Body: He is adored by us, as our God. He is adored in the Form of God: He prays in the Form of a Servant.

Thou, O Lord Jesus Christ, art a *Father* by Creation, and by thy Godhead: Thou art a *Brother* by Redemption, and by thy Humanity: Thou art the natural Lord, and not a foreign one: Whatever we have, we have from Thee, and we expect it in the End from Thee, LORD GOD, our Creator and Redeemer.

As a Man carefully keeps the Apple of his Eye; so, O Lord Jesus Christ, Thou dost protect, defend, and keep thy Friend and Beloved, that he slip not into Sin, nor be oppressed by the Devil.

Christ is the Pattern, Christ is the Law; that is, the Book and Form, that we should imitate what He did and taught, and avoid what He avoided and forbade.

As, if a Man walks thro' Dust, it is inevitable but his Feet at least should become dusty, which must necessarily be washed; so whoever sojourns in this Life, which is compared to a dusty Way, let him be ever so perfect, is yet not quite free from all Sin, and therefore *needs at least the washing of the Feet*. Whence it is said, He that is washed, needeth not save to wash his Feet.

None believes by *Constraint*, but by *Will*.

We are to know, that *Adam* was not deceived like *Eve*, to believe that he should ever be like God;
but

Nullum majus donum præstare poterat hominibus Deus, quàm quod Verbum suum, per quem omnia condidit, illis *Caput* faceret, & ipsos homines tanquam membra ei coaptaret: ut cum Patre Deus. esset, & cum hominibus homo: qui & *orat pro nobis*, & *orat in nobis*; & *adoratur à nobis*: orat pro nobis, quia sacerdos & victima est: orat in nobis, quia caput nostrum est. Nec hoc mirum, si sunt in una voce Christus & ecclesia sua, quia sunt in uno corpore. Oratur a nobis ut Deus noster, oratur in forma Dei, orat in forma servi.

Tu Domine, Jesu Christe, *Pater* es creatione & Deitate, tu es *frater* redemptione & humanitate: tu es Dominus naturalis, non extraneus: quicquid habemus, à te habemus, & in fine à te expectamus,—Domine DEUS, Creator & Redemptor noster.

Sicut homo pupillam oculi sui sedulo custodit, sic, Domine Jesu Christe, amicum & dilectum tuum protegis, defendis & custodis, ne in peccatum labatur, neve a diabolo affligatur.

Christus est exemplum, Christus lex est: id est, Liber & Forma imitandi quæ fecit & docuit; vitandi, quæ ipse vitavit & prohibuit.

Quemadmodum si quis per pulverem graditur, necesse est ut saltem pedes ejus inpulverentur, quos lavare necesse est; sic quisquis in hac vita, quæ pulverulentæ viæ comparatur, versatur, quantumcunque perfectus sit, non tamen penitus ab omni peccato immunis existit, & ideo *saltem lavatione pedum* indiget. Unde dictum est: Qui totus est lotus, non indiget, nisi ut pedes lavet.

Nemo necessitate credit, sed voluntate.

Sciendum quod Adam non sicut Eva deceptus fuit, ut crederet se sicut Deum unquam futurum:

but it was, because he chose rather to avoid grieving his Wife, by resisting her Persuasion, than to obey his Creator's Precepts.

To conceal the Truth, is not (always) a Sin ; which appears from hence, because Christ, who alone did never sin, kept the Truth in Silence ; since He says, I have many things, &c.

Beware of thinking, that the *Word*, which was incarnate for thee, is only a Creature, and not the Creator ; because this would be to take the Name of Christ in vain. For, as it is testified by *Ecclesiastes*, Every Creature which is under the Sun, is *Vanity*. Comp. *John* x. 11, 17. and *Matt.* xix. 16.

Our Lord and Saviour would open us the Gate of Salvation, in the right Side of his Heart ; by the Sacraments whereof we being washed and sanctified, might enter the higher Hall of the heavenly Kingdom.

Christ *thirsts* after their Faith, for whom He shed his Blood.

What is Faith, but by believing to love, by believing to set one's Affection upon, by believing to go to Him, and be incorporated with his very Members ?

As out of the Side of *Adam* sleeping, *Eve* was born ; so out of the Side of Christ sleeping on the Cross came forth those Sacraments, out of which the Church is made.

Thou art my God : Thou hast created me : I cannot be created anew by any other, but by THEE, by whom I have been created. Thou didst create me thro' the *Word* remaining God with Thee : Thou dost create me anew thro' the *Word* made Flesh for us.

The Body and Blood of Christ, for the strengthening of our Soul and Body, not consumed or corrupted, not going into the Draught, but into our

Subj

sed quia maluit non turbare uxorem, resistendo ejus persuasioni, quam obedire præceptis Creatoris.

Tacere veritatem non (semper) est peccatum, quod inde apparet, quia Christus, qui solus non peccavit, veritatem tacuit, cum dicit, Multa habeo, &c.

Ne credas, Verbum propter Te incarnatum tantum creaturam & non Creatorem esse: quod hoc nomen Christi in vanum sumere esset. Nam ut testatur Ecclesiastes: Omnis creatura, quæ sub sole est, *vanitas* est. *Conf. Job. X.*

Dominus & Salvator noster januam nobis salutis in dextro latere sui cordis voluit aperire: per cujus sacramenta abluti & sanctificati, altiorem regni cœlestis aulam possimus intrare.

Christus eorum fidem *sistit*, pro quibus sanguinem fudit.

Quid est credere, nisi credendo amare, credendo diligere, credendo ad eum ire, & ejus membris incorporari?

Sicut ex latere Adam dormientis nata est Eva, ita ex latere Christi in cruce dormientis exierunt sacramenta, ex quibus constituta est ecclesia.

Tu es Deus meus; Tu creâsti me; per alium recreari nequeo, nisi per TE, per quem creatus sum. Creâsti me per Deum Verbum manens apud Te; recreas per Verbum carnem factum propter nos.

Corpus & sanguis Christi in stabilimentum animæ nostræ & corporis inconsumtum & incorruptum, non in secessum iens, sed in nostram substantiam & conservationem,

Substance, and for the Conservation thereof, is the rectifying of all Damage, the cleansing of all Impurity.

The Inheritance of the Church is Christ, who will feed her hereafter, when He shall be All in All : The Church also herself is Christ's Inheritance, because He cultivates her with his Doctrine, and she feeds Him with her good Works, wherewith He is delighted, as with pleasant Food.

Christ fell asleep on the Cross ; his Side is prick'd with a Spear, that by the Sacraments, which flow from thence, the Church may be formed.

The several Churches are therefore compared to Stars, because as one Star differs from another in Brightness, so do different Churches in the different *Charismata* granted them. For one prevails in *Extent* *, another in *Purity*.

Christ is the true Bridegroom, but the Bride is the holy Church gathered out of all Nations, concerning whom the Apostle says, I have espoused you unto one Husband, to present a chaste Virgin to Christ.

The Turtle-Dove is said to be of that Nature, that if she is deprived of the Comfort of her Mate, she will not any more take to any other. Which may fitly be applied to the Chastity of the Church ; who, tho' she was rendered a Widow by the Death of the Lord her Spouse, has yet such an Impression of his Memory (whom she knows to have risen from the Dead, and to reign now in Heaven), that she can by no means admit the Fellowship of Strangers, being content with his Love alone, to whom she once hopes to arrive.

Every Preacher of the Gospel ought in that View to labour in the Church, that he may raise up Seed to his deceased Brother, that is, to Christ.

It is perfect Liberty to serve Christ, to love Him,
who

* or, *Liberality*.

servationem, omnimodi nocumenti reparatio, fordīs omnis purgatio.

Hæreditas ecclesiæ est Christus, qui pascet eam in futuro, quando ipse erit omnia in omnibus; ipsa quoque ecclesia est hæreditas Christi, quia ipse excolit eam doctrina sua; & ipsa pascit eum bonis operibus suis, quibus ipse tanquam bono cibo delectatur.

Dormivit in cruce Christus, pungitur latus illius lancea, ut sacramentis, quæ inde fluunt, formetur ecclesia.

Singulæ ecclesiæ ideo stellis comparantur, quia sicut stella differt à stella in claritate, ita diversæ in diversorum charismatum concessione. Alia enim prævalet in largitate, alia in *castitate*.

Christus est sponsus verus, sponsa vero sancta ecclesia ex omnibus congregata gentibus, de qua Apostolus ait: Despondi vos uni viro virginem castam exhibere Christo.

Turturis fertur hæc esse natura, ut si jugalis sui fuerit solatio deserta, nulli ulterius alteri copuletur. Quod ecclesiæ castitati congruenter aptatur: quæ etsi Domini sponsi sui morte viduata est, tanta tamen ejus memoria, quem resurrexisse à mortuis, & in cœlis jam regnare novit, tenetur, ut nullatenus externorum possit recipere consortium, solo illius, ad quem se quandoque perventuram sperat, amore contenta.

Unusquisque Evangelii prædicator ita debet in ecclesia laborare, ut defuncto Fratri, id est, Christo, suscitetur semen.

Perfecta libertas est Christo servire, illum diligere,
qui

who truly delivered us; who is the very Son of God, not a Servant, but the Lord in the Form of a Servant.

It is to be observed, that there will be Two Orders of *Eleēt* in the Judgment; some who shall *judge* with the Lord, some who shall be *judged* by the Lord.

Of those who come, some shall judge, some shall be judged: And of those who are judged, some shall be saved, and some not.

Unless Christ in Death sleeps and rests with us, we cannot obtain the Warmth of eternal Life.

This is our City and native Country, for which we were created by God, even Christ, in the Beginning of the new World.

We will never deny our Creator, nor suffer ourselves to be drawn away from his Worship: We know not how to worship and adore any other God, save Jesus Christ our Lord: Because we are *Christians*, we desire to die for his Name's sake.

We say, that the Father was made or begotten by none; but that He the Lord Jesus Christ, the Son of God, and Creator of all Things, begotten of the Substance of the Father before all Worlds, came down from the Father in the last Times, for the Redemption of the World.

By whose Death and Blood being cleansed, we have obtained Remission of Sins, and shall be raised again by Him, in the same Form in which our Lord Himself did rise.

Begotten of God *without a Mother*, born of the Virgin *without a Father*, the Word alone was made Flesh, and dwelt amongst us. We believe the Catholic Church, without Spot or Wrinkle, to be his Body, and that she shall reign with her *Almighty Head* Jesus Christ, after this Corruptible shall have put on Incorruption, and this Mortal, Immortality; that

qui vere nos liberavit, qui verus est filius Dei, non servus; sed in forma servi Dominus.

Notandum est, quod duo sunt ordines *electorum* in judicio futuri: unus *judicantium* cum Domino, alius *judicatorum* à Domino.

Venientium alii judicabunt, alii judicabuntur. Eorum qui judicabuntur, alii salvabuntur, alii non.

Nisi nobiscum Christus dormierit, & in morte requieverit, calorem æternæ vitæ accipere non valemus.

Hæc est nostra civitas & patria, ad quam in sæculi nascentis exordio à Deo Christo creati sumus.

Creatorem nostrum nunquam negabimus, neque ab ejus cultu avelli nos patiemur: Alium Deum præter Jesum Christum Dominum nostrum colere & adorare nescimus: quia *Christiani* sumus, pro ejus nomine mori cupimus.

Patrem à nullo factum vel genitum dicimus: ipsum autem Dominum Jesum Christum, Dei filium & Creatorem omnium ex substantia patris ante sæcula genitum, descendisse ultimo tempore pro redemptione mundi à Patre, &c.

Cujus morte & sanguine mundati, remissionem peccatorum consecuti sumus, resuscitandi ab eo, in ea qua resurrexit idem Dominus forma.

Natus à Deo *sine matre*, natus à virgine *sine patre*, solum verbum caro factum est, & habitavit in nobis. Ecclesiam Catholicam credimus. sine macula & ruga corpus ejus esse, regnumque habituram cum capite suo omnipotente, Christo Jesu, postquam hoc corruptibile induxerit incorruptionem, & mortale immortalitatem: ut sit Deus omnia in omnibus. Hæc fide

that God may be all in all. By this Faith the Hearts are purified; by this, Heresies are pluck'd up by the Roots; in this the whole Church in this present World doth glory. Neither is there Salvation by any other Faith: For there is no other Name under Heaven, given among Men, thro' which we must be saved.

Ignorance of the Scriptures is Ignorance of Christ.

The Scripture speaks of the Lord, and his Body, as of one Thing.

No one has Power to *give up* the Ghost, save He who is the Creator of Souls. (*On Mark xv.*)

Concerning the Two Natures *Isidorus* writes thus: From the Womb of the Virgin, Christ is said to be less than the Father, namely, according to the assumed Humanity, not according to the Divinity. Christ, even in the Form of a Servant, for the Excellency of his Conception, is the Lord of Men, &c. He is eternal from the Father, temporal from his Mother, &c. He is the Temple of the Creator, and at the same time the Creator of the Temple: He is the Author of the Work, and Himself the Work of the Author, &c. Therefore did God come in a Man, because in Himself He could not be known by Mankind.

The very Creator of all Things, and the Redeemer, when he might have terrified poor Mortals by coming into the World in the Majesty of his Godhead, by an inestimable Clemency, descending rather humbly to our Regions in a human Form, vouchsafed to redeem also those whom He had created; who now expects from us a voluntary Confession of the true Faith concerning Him.

Consider how great Things our Creator and Lord suffered for our Absolution and Deliverance, and what Indignities He yielded himself to undergo,
that

fide corda purificantur, hac hæreses extirpantur, in hac omnis ecclesia in seculo præsentī gloriatur. Et non alia fide est salus: nec enim nomen aliud est sub cœlo datum hominibus, in quo oporteat nos salvos fieri.

Ignorantia scripturarum est ignorantia Christi.

De Domino & ejus corpore tanquam de uno loquitur scriptura.

Nullus habet potestatem *emittendi* spiritum, nisi qui animarum Conditor est. *In Marc. c. xv.*

De duabus naturis ita scribit Isidorus: ex utero virginis minor dicitur patre Christus, scilicet juxta humanam assumptionem, non juxta divinitatem. Christus & in forma servi, propter conceptionis excellentiam, Dominus est hominum, &c. Ipse æternus est ex patre, temporalis ex matre, &c. Ipse conditoris templum, ipse conditor templi. ipse auctor operis, ipse opus auctoris, &c. Ideo Deus in homine venit, quia per seipsum ab hominibus cognosci non potuit.

Ipse conditor omnium ac redemptor cum posset in suæ divinitatis majestate in sæculum veniendo mortales perterrere, humanitate magis inestimabili clementia humiliter ad nostra descendens, quos creavit dignatus est & redimere, qui & spontaneam de nobis veræ de se fidei confessionem expectat.

Confidera quanta pro absolutione nostri & liberatione Creator Dominusque noster pertulerit, quibusque

that He might set us free from the Bonds and Power of the Devil.

In Christ's Work-shop, those who were formed of the lowest Stuff, are raised very high: But in the Devil's Work-shop, from the highest Place they are cast headlong to the lowest.

Christ shall certainly come *in that Body*, which He took upon him for our Salvation, which was born for our Absolution, and, for a Medicine of our Wounds, pierced with a Spear and Nails. For the first thing which, in undergoing their Sentence, shall strike the Eyes of the Guilty, will be the Presence of the venerable Scars, those Nail-prints (salutary to the Good, terrible to the Wicked), *which are not abolished till the Day of Judgment*.

What the Law and the Prophets sung, was hidden; but by the Passion of Christ the Veil was rent; and what things were obscure to the *Jews*, are revealed to Christians.

As far as the Heaven is from the Earth, so distant is our Guess from his Nature; and therefore our Words ought to be *moderate*. For as he who has many Thoughts, often dreams of those things which his Thoughts run upon; so he who would discourse a great deal concerning the Deity, *falls into Folly*.

Say not, *Aliud & Aliud*; but say, *Alius & Alius*: Not of another Substance, but different in Person: The Father not greater, the Son not less, in the Glory of the Godhead; but believe Him who says, We are ONE. In that the Truth itself said, *One (one Thing)*; He saves thee from *Arius*: In that He said, *We are*; He saves thee from *Sabellius*. If *one*, consequently not a different Thing: if *are*, consequently not *alone*.

Christ, according to Time, or Place, or Occasion, became the Church's Meat and Drink, thro' the Sacrament of his Body and Blood.

Christ

busque contumeliis se afficiendum tradiderit, ut nos a vinculis potestatis diabolicæ liberaret.

In fabrica Christi, qui ædificantur de imis, levantur ad summa: in fabrica vero Diaboli, de summis ad ima præcipitantur.

In illo utique corpore veniet Christus, quod pro nostra salute susceptum, pro nostra absolutione natum, & pro nostrorum vulnerum medicina lancea clavisque confixum est. Prima enim erit in reos in toleranda sententia venerandarum præsentia cicatricum, illa clavorum signa bonis salutaria, malis terribilia, *quæ usque ad diem judicii non delentur.*

Quæ lex & prophetæ cecinerunt occulta fuerunt: sed per passionem Christi velum illum scissum est: & quæ fuerunt obscurata Judæis, Christianis revelata sunt.

Quantum cœlum distat a terra, tantum nostra opinatio a natura illius separatur, & idcirco debent verba esse *moderata*. Sicut enim qui in multis cogitationibus est, ea somniat frequenter de quibus cogitat: ita qui plura voluerit de divinitate differere, *incidit in stultitiam.*

Noli dicere Aliud & Aliud, sed dic Alius & Alius: non Aliud in substantia, sed Alius in persona: non pater major, non filius minor in divinitatis gloria: sed crede dicenti UNUM Sumus. Ideo quod dixit ipsa veritas, *Unum*, liberat te ab *Ario*; quòd dixit *sumus*, liberat te a *Sabellio*. Si unum, non ergo diversum: si sunt, non ergo solus.

Christus pro loco, vel tempore, vel causa, esca & potus ecclesiæ factus est, per corporis sui & sanguinis sacramentum.

Christ is the Face of God, because thro' Him the Father has manifested himself to Men.

Now, let not us debate Questions concerning the Divine Generation ; when *Paul* has determined that he knew nothing save Jesus Christ, and Him crucified.

Did *Peter* judge, that nothing farther was to be confessed, than Christ the Son of God ; and shall we, with weak Man's Contemplation, search, when and how He was begotten, and how great He is ? The End of my Faith is Christ ; the End of my Faith is the Son of God : I am not for knowing the Series of his Generation ; but yet the Reality of that Generation I am not allowed to be ignorant of.

Christ is called our God on account of *Creation*, because it is the Property of God to create.

Christ is a Worm, both because He is mortal, and because He was born of a Virgin without Mixture of Man, as a Worm is engendered of Matter without Sire.

Christ assumed Flesh of the Substance of the Virgin, which by assuming He *purified*.

The Divinity of our Redeemer covered itself with the Covering of human Nature, as with a Screen ; by means of which the Bowels of the Virgin might be able to bear it ; and so the Power of the Highest overshadowed her, while the Divine Power of Christ did, on the one hand, presentially fill her, and on the other, that it might be capable of being contained by her, veiled itself with the Cloud of our frail Substance.

Christ came forth out of his Bride-chamber, that is, the Womb of the Virgin, which is rightly called a Bride-chamber, because He there assuming Humanity, joined the Church to Him as a Bride.

The Devil possessed the human Race, and held them, as obnoxious to Punishment, by the Hand-writing of Sins. He ruled in the Hearts of the Unbelievers ;

Christus est facies Dei, quia per eum se pater hominibus manifestavit.

Jam, ne nos de generatione Dei differamus quaestiones; cum Paulus judicaverit nihil se scire nisi Christum Jesum, & hunc crucifixum.

Petrus nihil amplius quam Christum Dei filium putaverit confitendum: nos & quando, & quomodo natus sit, & quantus sit, humanæ infirmitatis contemplatione rimamur. Finis fidei meæ Christus est, finis fidei meæ filius est: non libet mihi scire generationis seriem; non licet tamen nescire generationis fidem.

Christus Deus noster dicitur secundum *Creationem*, quia Dei est Creare.

Christus vermis, quia & mortalis, & de virgine sine virili commixtione natus, ut vermis de materia nascitur sine patre.

Christus de substantia virginis carnem assumpsit, quam assumendo *purificavit*.

Divinitas redemptoris nostri tegmine se humanæ naturæ, quasi umbraculo quodam obtexit: quo mediante virginis eum viscera ferre sufficerent, sicque virtus Altissimi obumbravit eam, dum divina Christi potentia & eam præsentialem implevit, & ut capi ab illa posset, substantia se nostræ fragilitatis obnubilavit.

Procedens Christus de thalamo suo, id est de virginali utero, qui recte dicitur thalamus, quia in illo humanitate assumpta, ecclesiam sibi tanquam sponsam sociavit.

Possidebat Diabolus genus humanum, & reos suppliciorum tenebat chirographo peccatorum. Dominabatur in cordibus infidelium; ad creaturam co-

believers ; and drew them deceived and captive to worship the Creature, forsaking the Creator. But by the Faith of Christ, which is grounded on his Death and Resurrection, and by his Blood, which was shed for the Forgiveness of Sins, Thousands of Believers are delivered from the Dominion of the Devil, joined to the Body of Christ, and under such a powerful Head are as faithful Members enlivened by his one Spirit.

He calls himself a Physician ; who, by a wonderful Method of curing, was Himself wounded for our Iniquities, and by his Stripes we are healed. Those He calls whole and just, who being ignorant of God's Righteousness, and willing to establish their own, are not subject to the Righteousness of God ; and presuming thro' the Law, seek not the Grace of the Gospel. The Sick and Sinners He calls those, who being overcome by the Consciousness of their Frailty, and not seeing how they could be justified by the Law, by Repentance submit their Necks to the Grace of Christ.

The Creator of Man would expiate Sin thro' Himself, and not thro' an Angel, because the Merit of an Angel was not sufficient for the Redemption of the whole human Race ; nor would the Devil have involved himself in so great a Crime by the Murder of an Angel, as he did by the Murder of the Creator.

Not that He had Sin ; but because He was made Sin for us, that He might deliver us from Sin : And He sometimes speaks in the Person of the Head alone, which is Himself, the Saviour born of the Virgin *Mary* ; sometimes in the Person of his Body, which is the holy Church dispersed throughout the World.

(The Father of Jesus Christ) sent the only-begotten Son, God, thro' whom He created Man, that he might be redeemed by the same, by whom he was
I
created ;

lendam deferendo Creatorem, deceptos captivosque trahebat. Per Christi autem fidem, quæ morte ejus & resurrectione firmata est: per ejus sanguinem qui in remissionem fusus est peccatorum, millia credentium a dominatu diaboli liberantur, Christi corpori copulantur, & sub tanto Capite uno ejus spiritu fidelia membra vegetantur.

Seipsum medicum dicit, qui miro medicandi genere vulneratus est propter iniquitates nostras, & livore ejus sanati sumus. Sanos autem & justos appellat eos, qui ignorantes Dei justitiam & suam volentes constituere, justitiæ Dei non sunt subjecti: qui ex lege præsumentes, evangelii gratiam non quærunt. Porro male habentes & peccatores vocat eos, qui suæ fragilitatis conscientia devicti, nec per legem se justificari posse videntes, Christi gratiæ poenitendo colla submitunt.

Creator hominis peccatum per seipsum expiare voluit, & non per angelum, quia non sufficebat angeli meritum ad redemptionem totius generis humani: nec tantum sceleris incurrisset Diabolus in nece angeli, quantum incurrit in nece Creatoris.

Non quod ipse peccatum haberet: sed quod pro nobis peccatum factus est, ut nos a peccato liberaret: qui aliquando ex persona solius Capitis loquitur, quod est ipse salvator natus ex Maria virgine: aliquando ex persona corporis sui, quod est sancta ecclesia diffusa toto orbe terrarum.

(Pater Jesu Christi) misit filium unigenitum Deum, per quem creavit hominem, ut per eundem redimeretur per quem creatus est: qui carnem ex

created ; who assuming Flesh of the Virgin, was so united to the human Nature, that the same who is God, was Man, and the same who was Man, was God, &c.

Wo unto him, who when he falls down, has not Christ within him lifting him up.

In the Beginning, that is, in the Son did God create Heaven and Earth : Christ is the Beginning, who in the Gospel says, I am the Beginning.

The Devil was the King of the World before the Coming of Christ.

We read, that Woman was built out of the Side of the Man sleeping, not by Formation out of Earth like the Man ; certainly to signify mysteriously, Christ's falling asleep on the Cross for the Church's sake, and her Issuing out of his Side.

Out of the Passion of Christ the Being of the Church proceeded.

The Son raised Himself from the Dead.

God does not take Vengeance on a Sinner for his own Sake, as if He revenged *his own* Grievance or Injury ; for the Divine Nature admits of no such Thing ; but He does all Things for our Benefit ; for our Benefit He even inflicts Corrections and Punishments, not to avenge Himself, but to better us.

Out of the Side of Christ, when on the Cross sleeping in Death, the Mysteries of Salvation sprung forth.

Thou, O Jesus Christ, art both the efficient and final Cause of our Love, that Thou mayest have an Opportunity of glorifying us. For Thou givest the Occasion, Thou createst the Affection, Thou dost consummate the Desire.

Men are not therefore conceived in Sin, because it is a Sin for Man and Wife to come together. This chaste Work in a married Person has no Fault ; but the original Sin draws with it, as from a Root, the Punishment due. For a Husband is not mortal, because

virgine assumens, ita humanæ naturæ adunatus est, ut idem esset homo, qui Deus est, & Deus qui homo, &c.

Væ quippe ei, qui cum corrui, Christum in se non habet erigentem.

In principio, id est, in filio, fecit Deus cœlum & terram : principium Christus est, qui in Evangelio dicit, Ego sum principium.

Diabolus Rex mundi fuit ante adventum Christi.

Mulier de latere viri dormientis ædificata legitur, & non de terræ plasmate sicut vir : certe mysterii causa significans, quod Christus propter ecclesiam in cruce dormivit, ex cujus latere—manavit.

Ex passione Christi processit ecclesiæ constitutio.

Filius suscitavit semetipsum.

Non propter semetipsum vindicat Deus in peccatorem, quasi ulciscens injuriam *suam* : nihil enim tale recipit in se natura divina : sed ad utilitatem nostram facit omnia, pro utilitate nostra & correptiones ducit & pœnas, non ut se vindicet, sed ut nos emendet.

De latere Christi in cruce per mortem sopiti, sacramenta salutis exierunt.

Tu Jesu Christe es causa efficiens & finalis amoris & dilectionis, ut occasionem habeas glorificandi nos : quia tu occasionem das, tu affectionem creas, tu desiderium consummas.

Non ideo in peccatis concipiuntur homines, quia peccatum est misceri conjugibus. Opus hoc castum in conjugio non habet culpam, sed origo peccati secum trahit, quasi ex radice, debitam pœnam. Non enim maritus, quia maritus est, mortalis est.

cause he is a Husband. Our Lord was also mortal, but not from Sin; He took upon him our Punishment; Sin he knew not.

As great a Difference as there is between *Moses* and Christ, so great there is between the Law and the Gospel, and between the Teachers of each.

Thou didst not create me anew as easily as Thou didst first create me: For then Thou didst make me by once speaking; but to remake me, Thou didst speak a great deal, and do marvellous Things, and suffer Things very hard, and not only hard but unworthy.

Eve typifies the Church, the Spouse of Christ, —flowing from the Side of Christ dying.

Out of the Side of Christ hanging on the Cross, the Church was formed, when one of the Soldiers, with a Spear, opened his Side, and immediately there came forth Blood of Redemption, and Water of Baptism.

Christ is the Eye-ball of his Church; because He alone discerns his own from those that are not his.

As long as we have not the Perfection of an Angel, let us beware of the Presumption of a Devil.

In *Abraham*, and other righteous Fore-runners of Christ, original Sin was never quite subdued, except by the Blood of Christ.

* The holy Scripture is sometimes Meat, and sometimes Drink. Whatsoever is first expounded that it may be understood, is as it were chewed, that it may be *swallowed*. The more open and manifest Passages we *drink*, which we can understand even without expounding.

Instead of all *Jewish*, all Things are made to us new: For the Law, we have the Gospel; for *Jerusalem*, Heaven; for the Temple, the inner Veil,

Erat enim & Dominus mortalis, sed non de peccato, suscepit pœnam nostram, culpam non novit.

Quanta distantia est inter Mosen & Christum, tanta distantia est inter legem & Evangelium, & inter doctores legis & Evangelii.

Non tam facile me refecisti quam fecisti, nam semel dicendo me fecisti, sed reficiendo & dixisti multa, & gessisti mira, & pertulisti dura, nec tantum dura, sed & indigna.

Eva designat Ecclesiam, sponsam Christi — de latere morientis Christi profluxit.

De latere Christi pendentis in cruce Ecclesia formata est, quando unus militum lancea latus ejus aperuit; & continuo exivit sanguis redemptionis, & aqua baptismatis.

Christus est pupilla Ecclesiæ suæ: quia ille solus discernit suos a non suis.

Quamdiu non habemus perfectionem angeli, non habeamus præsumtionem diaboli.

In Abraham & aliis justis præcessoribus Christi, nunquam fuit originale peccatum prorsus deletum, nisi per sanguinem Christi.

* Sancta Scriptura aliquando cibus, aliquando vero potus est. Quicquid exponitur ut intelligatur, quasi manditur ut glutiatur. Apertiora & manifesta bibimus, quæ etiam non exposita intelligere valemus.

Pro Judaicis omnibus, nova nobis facta sunt omnia: pro lege, Evangelium: pro Hierosolymis, cœlum: pro templo, interior cortina, in qua sacrosancta

wherein the Sacred Trinity resides ; for Circumcision, Baptism ; for Manna, the Body of God ; for the Water, the Lord's Blood ; for *Moses* or *Aaron's* Rod, the Cross ; for the [Paschal] Lamb, the Son of God ; and all other Things after the same manner.

All Things were made by Him, &c. If the Particle *By* offends thee, and thou wouldst fain find in the Scripture a Passage which says, that the *Word Himself made all Things*, hear *David*, *Thou Lord*, in the Beginning hast laid the Foundation of the Earth, and the Heavens are the Works of *thy Hands*. Thou seest, he did not say, *by* or *thro'* *Thee* were the Heavens made, and the Earth founded ; but, **THOU** hast founded, and the Heavens are the Works of thy Hands. And he says this of the Only-begotten, and *not of the Father*. (Heb. i.)

That a Woman may instruct in private, is by all means allowed and permitted by the Apostle. Thus *Priscilla* instructed *Apollos*.

How great and wonderful ! that God should become a Man ; the Creator a Creature ; the Life of Angels, lest He should die of Hunger, be fed with Milk ; He who upholds the World, be carried in the Arms of a Maid ; the Power of God be fatigued with human Weakness ; He from whom, and by whom all Things live, be killed.

As the first-formed Man in Paradise opened himself like a Flower in the first World ; so the Son of God was born and appeared as a new Light in our latter Times, that He might *gather together in one* the Children of God that were scattered abroad.

The Reproaches of Christ our King are our holy Things.

From *Adam* laid to Slumber, a Rib is taken, and Woman formed : From Christ suffering on the Cross, the Church is born.

Death,

Trinitas refidet: pro circumcissione, baptisma: pro manna, corpus Dei: pro aqua, sanguis Domini: pro virga Mosæ vel Aaronis, crux: pro agno, filius Dei, omniaque alia ad eandem rationem.

Omnia per ipsum facta sunt, &c. Si te offenderit *τὸ per*, & quæris invenire in scriptura sermonem quendam qui dicat, quod *Verbum ipsum fecerit omnia*, audi David: principio *tu Domine* terram fundasti, & opera *manuum tuarum* sunt cœli. Vides quomodo non dixit: *quia per te* facti sunt cœli & fundata est terra: sed *TU* fundasti, & opera *manuum tuarum* sunt cœli. Qui & hæc de unigenito, & *non de patre* dicit.

Privatam mulieris institutionem omnino divus Apostolus recipit & permittit. Sic Prisca Apollinem instituit.

Quam magnum & admirabile! Deum hominem fieri, Creatorem creaturam: vitam angelorum, ne fame moriatur lacte nutriri: eum qui orbem portat, puellæ manibus bajulari, Dei virtutem, humana imbecillitate lassari: ex quo & per quem omnia vivunt, occidi.

Sicut protoplastus in paradiso, quasi flos emicuit in primo seculo: sic filius Dei nova lux, nostro natus apparuit seculo, ut filios Dei *dispersos congregaret in unum*.

Christi regis nostri opprobria sacramenta nostra sunt.

Soporato Adæ costa detrahitur, mulierque formatur: passo Christo in cruce, Ecclesia nascitur.

Death, from which all Mankind, being fallen, received a deadly Stroke, died itself, when He who was Life expired upon the Tree.

Our High-Priest, Christ the Lord, did not sin in Himself, but was made Sin (*Rom. viii.*) for them, whom He joined and connected to Himself. Their Sin He neither was unapprized of at any time, who knows all things before they happen; nor did He defer the Offering of his Sacrifice, until they who had sinned through Ignorance, should acknowledge their Sin.

Whoever is infected with spiritual Leprosy, if he desires to be healed, he can neither obtain Pardon, nor be purified from his Sins, without the Blood of Christ.

In the *Passion* of our Lord, there is perpetual and *certain Joy* laid up for Believers.

He did not suffer because He was weak, but by a heroical Resolution; who even when lifted up on the Cross, manifested his own Power, by darkening the Sun, shaking the Earth, opening the Graves.

Christ did rightly and beautifully, when renewing that Image, which *Adam* had lost, and which he had received by God's breathing into him, He *so* delivered it to his holy Apostles, and thro' them to all Believers.

He performs, together with the Father, that which He had requested of the Father, because He is Mediator and Creator: Mediator, that He should *ask*; Creator, that He should *give*.

Whatever the Father knows, He does not know it without the Son; for He is his Wisdom. Whatever the Father can do, it is not without the Son that He can; for He is his Power. Therefore the Son is *not inferior* to the Father.

Indeed the *Latin* Church, expounding these things wrong, and misunderstanding them, say, that the Spirit proceeds from the Son *also*. But we in the first

Mors, unde mortem totius humani generis traxit defectus, mortua est, quando in ligno mortua vita fuit.

Pontifex noster Christus Dominus, in se quidem non peccavit, sed pro eis quos sibi compaginavit *peccatum factum fuit*, Rom. viii. Horum peccatum nec ipse unquam ignoravit, qui omnia prænoscit antequam fiunt : nec donec ipsi qui per ignorantiam peccaverant, peccatum suum agnoscerent, hostiæ suæ oblationem distulit.

Quisquis lepra spirituali fuerit obsessus, si sanari desiderat, sine Christi sanguine nec veniam consequi, nec a peccatis suis poterit purificari.

In passione dominica, perpetua & certa credentibus lætitia reposita est.

Non ceu imbecillis passus est, sed voluntarius, qui in crucem etiam sublatus propriam ostendit potentiam solem obscurans, terram concutiens, monumenta aperiens.

Recte ac pulchre Christus illam imaginem, quam Adam perdiderat, quamque per divinam insufflationem acceperat, renovans, sacris suis tradidit Apostolis, perque ipsos cunctis credentibus.

Præstat cum patre quod postularat a patre, quia Mediator est & Creator. Mediator ut poscat : Creator ut tribuat.

Si quid novit pater, non sine filio novit ; ipse enim est sapientia ejus : si quid potest pater, non sine filio potest : ipse enim est ejus potentia. Non igitur inferior filius patri.

Sane *Latini* male hæc exponentes, & minus recte intelligentes, dicunt quod spiritus etiam ex filio procedat. Nos autem hoc primum quidem dicimus ad eos,

first place tell them, that it is one thing to be *from* some one, and another to be *his*: Thus the Spirit is indeed the Spirit of the Son without doubt, and it is proved by the whole Scripture; but that He is *from* the Son, no Scripture testifies; that we may not introduce two Principles of the Spirit, the Father and the Son. *Theophyl. in Johan.*

The *Logos*, being in the Father, and with the Father, God in God, without Time or Place, did ordain all local and temporal Things, produced by Him without any Change or Diminution of Himself; and distinguished each by their Kinds and Species, for attaining the Effect of their Make and Property; and by a Word, not of a transient Nature, or like ours, but eternal, brought all things unto the Will and Scope of creating Grace, as He pleased.

The first Way was the Creation of a Man (for the first Man was not born, but made): The Second, out of the Side of the Man: The Third, out of Man and Woman: The Fourth (which was that of God-Man), out of Woman without Man. Now, as one was without either Man or Woman; the other, of Man without Woman; the third, of Man and Woman; there remained a fourth, without Man, of Woman. But this Fourth proved the Deliverance of the other Three. And He was made under the Law, that He might redeem them that were under the Law. For He himself was so long under the Law, till, being baptized, he began to preach the Gospel of the New Testament.

The Soul of Man is like a Musician, and his Members like the musical Instrument. For when the Musician touches it wrong and improperly, the Instrument itself is out of Order.

The Soul was indeed created by God beautiful, lovely, kind, pleasant, favoured with the Breath of his Inspiration; but she becomes a *Harlot*, when by the Will she is enchanted and bewitched to revolt
from

eos, quod aliud sit esse ex quopiam, & aliud esse
cujusdam; ut spiritus est quidem spiritus filii absque
dubio, & ab omni scriptura approbatum: cæterum
esse ex filio, nulla scriptura testatur, ut ne duo
principia spiritus introducamus, patrem & filium.
Theophyl. in Joan.

Logos in patre cum patre, Deus in Deo sine tem-
pore & loco, omnia localia, cuncta temporalia abs-
que sui mutabilitate vel defectu procreata ordinavit,
suisque singula generibus & speciebus ad effectum
suæ conditionis & proprietatis distinxit: & per ver-
bum (*diſtinctionem*) non transitorium vel commune no-
bis, sed æternum, ad voluntatem & effectum gra-
tiæ creatricis, ut placuit, cuncta perduxit.

Prima hominis conditio, quia primus homo non
est natus, sed factus. Secunda de latere viri; tertia
ex viro & foemina; quarta, Dei & hominis, sine
viro de foemina. Jam erat una, sine viro & foemi-
na; altera de viro sine foemina; tertia de viro &
foemina, restabat quarta, sine viro de foemina. Sed
ista quarta liberavit tres; factus sub lege, ut eos
qui sub lege erant redimeret. Ipse enim sub lege
tamdiu fuit, donec baptizatus, novi Testamenti in-
ceperit Evangelion prædicare.

Anima hominis est instar citharœdi, membra
vero ut cithara. Male namque & inepte pulsante
citharœdo, male habet quoque cithara.

Anima pulchra sane a Deo condita est, gratiosa,
blanda, jucunda, inspirationis gratiam accipiens:
fit autem *meretrix* quanto a voluntate incantata fuerit,
effascinataque, ut a vero bono deficiat usque adeo,

ut

from the true Good even so far, as to lead others into the Fascinations of Pleasures.

The Lord gave to Man several Laws : One in Paradise ; a Second in *Noah's* time ; a Third in *Abraham's*, namely, Circumcision ; a Fourth by *Moses* ; a Fifth by the Prophets. But all these Laws, if they be compared with the Evidence and Power of the Gospel, what are they ?

The Testimony of Jesus is, that which the Prophets testified, yea the Holy Ghost thro' the Prophets, concerning the Mysteries of Christ and the Church. Hence this is the first prophetical Testimony : A Man shall leave his Father and Mother, and shall cleave unto his Wife, and they two shall be one Flesh. Which the Apostle expounding, says : This is a *great Mystery* ; but I speak *concerning Christ and the Church*.

The Law is God's Plantation ; therefore it is not rooted up. For the Root thereof remains, even the Spirit in the hidden [Man of the Heart]. But the Leaves, that is, the visible Letter, drop away. For we understand the Law beyond, not according to the Letter, but according to the Spirit. *Titus ii.*

He also is a false Witness, who does not take Expressions in the same Sense, wherein they were spoken.

The Law was written with Ink, but the Gospel is written within you by the Spirit. As much as Spirit differs from Ink, and the Heart from a Table of Stone, so much does the New Testament differ from the Law.

Perfect Science, and consummate Righteousness, is, to know Him, and to cleave to Him by Love, and by a constant Remembrance of his Sufferings, in whom the whole Fulness of the Godhead dwelleth bodily, and in whom are hid all the Treasures of the Wisdom and Knowledge of God.

ut vel aliis ducatum præstet in veneficiis voluptatum.

Dominus homini varias dedit leges : unam in paradiso : secundam, tempore Noe : tertiam, sub Abraham, nempe circumcisionem. Quartam, per Moysen : quintam per prophetas. Omnes igitur illæ leges si conferantur cum Evangelii evidentia & virtute, sunt quid ?

Testimonium Jesu est, quod testificati sunt prophetæ, imo spiritus sanctus per prophetas de Christi & Ecclesiæ sacramentis. Hinc est illud primi prophetantis testimonium : relinquet homo patrem & matrem suam, & adhærebit uxori suæ : & erunt duo in carne una. Quod Apostolus exponens : magnum *est hoc sacramentum, ego autem dico in Christo & Ecclesia.*

Lex est plantatio Dei ; non igitur illa eradicata est. Manet enim radix ejus spiritus qui in occulto est. Folia autem, hoc est, apparens litera, defluunt. Legem enim, ultra, non juxta literam, sed juxta spiritum intelligimus. In Ep. Pauli ad Titum, c. ii.

Falsus etiam testis est, qui non eodem dicta sensu intelligit quo dicuntur.

Lex atramento scribebatur, Evangelium autem in vobis per spiritum scriptum est. Quanto intervallo spiritus ab atramento distat, & cor a lapide, tantum & novum testamentum a lege discrepat.

Perfecta scientia est, & consummata justitia, eum nosse, illique per caritatem, & passionis suæ jugem memoriam adhærere, in quo & habitat omnis plenitudo divinitatis corporaliter, & in quo sunt omnes thesauri sapientiæ & scientiæ Dei absconditi.

As that Woman with the Issue of Blood was healed by the Hem of his Garment ; so the Church, by the Remembrance of the sacred Passion, which, from and since Christ's corporal Presence, reaches down to us, obtains everlasting Health.

We are called *The Faithful*, not only because we believe, but because Secrets are *intrusted to us* by God, which not even the Angels know.

The Law indeed would fain have justified Man, but was not able to do it : But Faith has effected it. Faith therefore does not destroy the Law, but rather establishes it. By this Phrase of establishing, or holding up, it is implied, that the Law lies prostrate. For it is he, who is dropped down, that has need of one to lift and hold him up, and set him on his Feet again.

He who believes, gives himself intirely to God, speaking to Him with Tears, thinking in Prayer that he as it were holds our Lord's Feet.

Every Soul, if it touch the Garment, that is, the Incarnation of Jesus, and believe that the Son of God was incarnate, shall be sanctified.

By *Belief of the History* of the Old and New Testament, we enter into the Temple of God, and are incorporated among God's People.

Right Faith is from the Scriptures. Wherefore He says, *He that believeth in me, as the Scripture speaks* ; that is, as the Scripture testifies concerning me, that I am the Son of God, the Creator, the Lord of the Universe, &c.

Thou wert created in Christ Jesus, and wert made a new Creature in Christ Jesus, the old Man being dead in Baptism. As at the Beginning, when thou wert not, He produced thee into Being ; so now also He produced thee into Well-being.

Whatever Wisdom, whatever Good we have, we ought to employ it all in Obedience to the Creator : For of his Fulness have all we received.

Sicut mulier illa fluxum sanguinis sustinens simbria vestimenti ejus sanata est, sic ecclesia per passionis sacræ memoriam, quæ a præsentia Christi corporali usque ad nos demissa est, salutem consequitur perpetuam.

Πισὸς non ideo tantum vocamur, quia credimus: sed quia *credita* sunt *nobis* de Deo arcana, quæ ne angeli quidem norunt.

Lex quidem voluit justificare hominem, non potuit autem præstare: fides autem illud perfecit. Haud igitur destruit legem fides, sed statuit potius. Per hoc statuendi vocabulum ostendit jacere legem. Nam qui jacet, opus habet erectore, qui ipsum statuat, erigatque in pedes.

Qui credit, totum se dat Deo, cum lacrymis illi colloquens, quasi pedes Domini in precando tenere se putans.

Omnis anima si contigerit vestem, hoc est, incarnationem Jesu, & crediderit, quod incarnatus sit filius Dei, sanctificabitur.

Per fidem historię tam veteris quam novi Testamenti intramus templum Dei, & incorporamur populo Dei.

Fides recta ex scripturis est. Ejus gratia inquit: *qui credit in me, sicut scriptura dicit*: hoc est, quemadmodum testatur de me scriptura, quod filius sum Dei, quod Creator, quod Dominus universi, &c.

Conditus es in Christo Jesu, & nova creatura factus es in Christo Jesu, defuncto vetere homine in baptismo. Quemadmodum principio cum non esses, produxit te ut esses, sic etiamnum ut bene esses, te protulit.

Quicquid sapientiæ, quicquid boni habemus, in obsequium Creatoris totum exhibere debemus. Nos enim omnes de plenitudine ejus accepimus.

That which is in the Cup, is the same which flowed out of Christ's Side, namely, the precious Blood. Receiving of this, we communicate, that is, we are united to Christ.

Holy Writ does therefore represent the Church of the Elect as a Woman, because by the heavenly Bridegroom she is bespoke as a Bride by the Ring of Faith. For this is that Spouse, to whom the Lord says by the Prophet: I have betrothed thee unto me in Righteousness, &c. and whose Members *Paul* thus speaks to: I have espoused you unto one Husband, to present a chaste Virgin to Christ.

Peter therefore calls the whole Church a holy Priesthood; which Name and Office the House of *Aaron* alone had under the Law: namely, because we are all now Members of the Chief Priest, have all been marked with the Oil of Gladness; and what he afterwards subjoins, is applicable to all.

Adam is called the Figure of Christ; because, as *Adam* was alone constituted by God, that from him others might be procreated; and as *from the Side of him sleeping Woman was born*; so Christ was alone constituted by God the Father to be the *Parent of all that are spiritual*; and the *Blood and Water flowing from his Side GENERATED the Church*, and consecrated it.

As the sensitive Spirit is diffused from the Brain into the whole Body by the Nerves, after the same manner is the *Body* of the Church supplied from Christ.

The Door of the Ark being made in the Side, signifies, that none enters into the Church, except thro' the Sacrament of the Remission of Sins, which flowed from the open Side of Christ.

In the World, after Marriage [yea Espousals] Persons are no more Virgins; but, in the Church, those who before were not Virgins, are, *after this Marriage, made Virgins*. The present time therefore is
that

Hoc, quod in calice est, illud est, quod ex latere effluxit Christi, sanguis nimirum pretiosus. Ex eo accipientes communicamus : hoc est, unimur Christo.

Electorum ecclesiam idcirco divinum eloquium mulierem appellat, quia ab sponso cœlesti tanquam sponsa annulo fidei subarrhatur : hæc enim est illa sponsa, cui à Domino per prophetam dicitur, Desponsavi te mihi in justitia. Et cujus membra Paulus alloquitur, dicens : despondi vos uni viro, virginem castam exhibere Christo.

Omnem ergo ecclesiam sacerdotium sanctum appellat, quod sola domus Aaron in lege nomen & officium habuit : quia nimirum omnes summi sacerdotis membra sumus, cuncti oleo lætitiæ signamur, universis congruit quod subdit.

Adam dicitur similitudo Christi : quia sicut Adam à Deo solus constitutus est, ut ab eo procrearentur alii, & sicut *de latere dormientis procreata est* mulier : sic Christus a Deo patre *solus est omnium* spiritualium *parens* constitutus, & *sanguis & aqua è latere fluens ecclesiam* GENERAVIT & consecravit.

Quemadmodum sensibilis spiritus à cerebro in totum corpus per nervos diffunditur, hunc ad modum ecclesiæ *corpus* à Christo suppeditatur.

Quod ostium arcæ fit ex latere, significat, quod nemo intret in ecclesiam, nisi per sacramentum remissionis peccatorum, quod de latere aperto Christi manavit.

In mundo, post *nuptias* [sponsalia etiam] non porro virgines manent : in ecclesia autem, qui antehac virgines non fuerunt, *post nuptias hæc, virgines* efficiuntur. Præsens itaque tempus desponsationis est :

that of Betrothing: In the future will be the Wedding, when a Cry shall be heard, Behold the Bridegroom!

The Temple of God was opened; because we read, that our Mediator was pierced thro' with a Spear. And in the Temple was seen the Ark of the Testimony, *viz.* the Testaments of Blood and Water, out of which the Church is built: For as from the Rib of *Adam* sleeping, Woman was formed; so from the Side of Christ hanging on the Cross, the Church was fabricated.

The Husband has the chief and principal Place in Marriage; for he is the Head, and the Saviour: But let the Wife subordinately cleave to, and obey him; for she is the Body. As Christ, the Head of the Church, takes care for, and preserves her; *so the Husband also is the Saviour of his Body*, that is, of his Wife.

Love thy Wife. According to what Measure? The *same*, wherewith Christ the Church. Take care for her, as Christ also does for the Church; and, if there be need that thou shouldst suffer something, or die for her, refuse it not: For, being now *joined to her*, thou wilt do this. But as Christ drew and won to Himself an Adulteress, who hated Him, and turned away from Him, not by Threats or Reproaches; in like manner, if thou see thy Wife averse to thee, and sorrowful, make haste to attract her to thee by much Love and Prudence. And if thou suffer something on her Account, neither upbraid nor reproach her with it: For neither did Christ upbraid the Church with any thing.

Matrimony or Marriage is a precious thing.

Among all Things, which have been instituted by way of *Remedy for the human Creature*, Marriage alone is read to have been instituted *before Man's Sin*; yet not on Account of Sin, but *only for a Sacrament*,
and

futurum autem nuptiarum erit, cum clamor auditus fuerit : ecce sponsus.

Apertum est templum DEI, ideo quod Mediatorem nostrum legimus lancea perforatum, & visa in templo arca testimonii, sanguinis & aquæ testamenta quibus ædificatur Ecclesia ; sicut enim ex costa Adæ dormientis formata est mulier, sic è latere Christi pendentis in cruce fabricata est Ecclesia.

Maritus principem & præcipuum locum in conjugio obtinet ; caput enim est, & servator : uxor vero subjungatur atque obediat, corpus enim est. Quemadmodum Christus Ecclesiæ caput ejus curam gerit, eamque servat : *sic & maritus servator sui est corporis*, hoc est uxoris.

Dilige uxorem. Quali mensura ? *qua* & Christus ecclesiam. Gere curam ipsius, quemadmodum & Christus ecclesiæ : ac si quid te oporteat pati, vel mori pro ipsa, ne recuses : jam enim *copulatus ipsi* hæc facies. Quemadmodum autem Christus odientem se adulteram, & averfantem sese adduxit non minis, neque contumeliis, hunc ad modum, si ipse averfantem te conspexeris conjugem tuam, atque lugentem, multa dilectione ac providentia attrahere ad te festina. Et si quicquam patiaris pro ipsa, nec objicias, neque convicieris ei. Neque enim Christus Ecclesiæ objecit quidquam.

Pretiosa res est matrimonium seu nuptiæ.

Ex omnibus quæ ad *remedium hominis* instituta sunt, solum conjugii *ante peccatum* hominis legitur institutum, non tamen propter peccatum, sed *ad sacramentum solum* & ad officium ; ad sacramentum

and for an Office ; for a Sacrament or Mystery, in order to instruct ; for an Office, in order to exercise or train up.

The Life of the Flesh (or Body) is the Soul ; the Life of the Soul is God. The Death of the Body is, to lose the Soul : The Death of the Soul, to lose God. Whence it appears, that we are all born into this World dead in our Soul, which derives from *Adam* the original Sin : But the Grace of Christ is given to Believers by Regeneration, that they may be alive in their Soul.

He will come to Judgment with the *Elders* of his People. Others shall be judged ; who again shall be divided into Two Parts ; some shall be placed on the Right Hand, some on the Left.

The *Oracles of Life* are like a Honeycomb ; simple in Words, sweet in Mysteries. The worldly Philosophy is pompous, but with its Apparatus of Words, is destitute of the Treasure of Truth.

And indeed in their Writings many Things are found, which could please, and which have a great Agreement with holy Writ ; but yet because they did not know Him, without whom no one comes to the Father, their Wisdom affords no Comfort to Us.

No one is so perfect, who may not find in the New Testament what he can always profit by, as long as he lives.

In the Old Testament God gave only the Shadow of a Figure : In the New, the true Substance with a Figure : Hereafter He will give the true Substance, not with a Figure, but naked. The Old Testament promised the Substance, but did not give it : The New has given it, but not [in all respects] develop'd : What follows, but that in the other Life this same Substance be manifested ?

propter eruditionem : ad officium, propter exercitationem.

Vita carnis (corporis) anima : vita animæ Deus est. Mors corporis, amittere animam : mors animæ, amittere Deum. Unde constat quod in anima mortui omnes in hac luce nascimur, trahente ex Adam originale peccatum : sed Christi gratia fidelibus regenerando datur, ut in anima vivere possint.

Veniet ad iudicium cum *senioribus* populi sui. Alii judicabuntur, qui iterum in duas partes dividuntur. Alii ad dextram statuentur, alii ad sinistram.

Pagina vitæ quasi favus est, simplex quidem in verbis, dulcis in mysteriis. Mundi philosophia pomposa, verborum apparatu veritatis thesauro privatur.

Et quidem in eorum scriptis multa reperiuntur quæ placeant, quæ cum sacris paginis magnam consonantiam habeant : quia tamen illum nescierunt sine quo nemo ad patrem redit, non nos eorum consolatur sapientia.

Nullus tam perfectus est, qui in novo Testamento non inveniatur, unde semper proficere possit, quam diu vivit.

In veteri testamento dedit Deus tantum figuræ umbram, in novo veritatem cum figura : in futuro dabit veritatem non cum figura, sed manifestam. Vetus Testamentum veritatem promisit, non dedit : novum dedit, sed non ostendit. Quid nisi ut eadem veritas in alia vita manifestetur?

It is plain that the Apostles, in interpreting the antient Scriptures, had an Eye to the Sense, not the Words.

The Faith of Christ is the Foundation, from whence arises the whole Structure of a good Life. For this Faith must not be supposed to be idle.

As some Things, when they are not seen, are yet known by their Smell; so God, who is invisible, chose to be known by the Preaching of the Gospel, which invisibly penetrates, like an Odour, to the Nostrils.

None else is to be called either Father or Master, except God the Father and our Lord Jesus Christ.

Jesus Christ, the Mirror of Humility and Meekness, the Maker of the whole Creation, the tremendous Judge of Quick and Dead.

The Son of God, in respect of his Divinity, wherein He has no Brethren, is called indeed the *Only-begotten*; but according to his Humanity, wherein He has vouchsafed to have Brethren, He is stiled the *First-begotten*. In which Humanity the Angels are admonished to worship Him; because they needed no Admonition to worship Him in his Divinity.

In the Bride-chamber of the heavenly Kingdom, Christ Himself, our Spouse and Lord, liveth and reigneth with the Father and the Holy Ghost, one God, World without End.

The blessed God and Father of our Lord; who created Christ according to his Humanity, and begat Him according to his Divinity. And so He is his God, and his Father.

It must be observed, that in one respect Christ was born of *Mary*, and in another respect, of the Holy Ghost.

Because the human Race, as his costly Workmanship, had intirely perished; and it was not fitting, that what God had intended concerning Man, should wholly

Perpicuum est, Apostolos interpretatione veterum scripturarum sensum quæsisse, non verba.

Fides Christi, est fundamentum, ex quo surgit totum bene vivendi ædificium. Neque enim fides hæc intelligenda est otiosa.

Sicut quædam res, cum non videantur, per odorem tamen agnoscuntur: ita & Deus, qui invisibilis est, per Evangelicam prædicationem voluit agnosci, quæ invisibiliter—sicut odor ad nares pervenit.

Nec pater nec magister vocandus est alius, nisi Deus pater & Dominus noster Jesus Christus.

Jesus Christus speculum humilitatis & mansuetudinis, universæ creaturæ factor, tremendus iudex vivorum atque mortuorum.

Filius Dei secundum divinitatem quidem, in qua fratres non habet, dicitur *unigenitus*, sed secundum humanitatem, in qua fratres habere dignatus est, appellatur *primogenitus*. In qua humanitate eum adorare monentur angeli: quia in divinitate ut adorent eum non indigebant admonitione.

In coelestis regni thalamo ipse Christus sponsus & Dominus noster, cum patre & spiritu sancto, unus Deus vivit & regnat in sæcula sæculorum.

Benedictus Deus & pater Domini. Qui Christum secundum humanitatem creavit, & secundum Divinitatem genuit. Atque *ita* est Deus & pater ejus.

Notandum est, quod alio modo natus est Christus de Maria, alio modo de spiritu sancto.

Quia genus humanum, ut pretiosum opus ejus, omnino perierat: nec decebat, ut quod Deus de homine proposuerat, penitus annihilaretur: nec idem
ejus

wholly come to nothing : And this his Purpose could not be brought to Effect, unless the human Race was redeemed by the Creator Himself, &c.

God alone knew, that the Only-begotten of the Father would take human Nature upon Him for the Salvation of Men. For even since the World had been made, this Mystery was kept secret.

It belongs to Christ, both to perform the Ministry of a High-Priest, and to shew to his Father the Scars of the Wounds from his Passion,——and perpetually to represent how much He laboured for our Salvation.

The same Hour that the Blood of Redemption issued forth from the Lord's Side hanging on the Cross, the Sin of *Adam* was forgiven to the human Race, and both Things in Heaven and Things in Earth reconciled. By the Death of Christ such Peace is produced between Men and Angels, that now the Souls of the Righteous, when they leave the Body, directly penetrate into the Heavens, congratulated by the Angels.

O hidden Strength ! that a Man hanging on the Cross, should suspend eternal Death, which oppressed Mankind ; that a Man nailed to a Tree, should un-nail the World, which was bound to everlasting Destruction. O concealed Power ! that a Man condemned with Thieves, should save Men condemned with Devils ; that a Man stretched out on a Gibbet, should draw all unto Him. O secret Virtue ! that one Soul breathed out on the Rack, should deliver innumerable Souls from Hell ; that a Man, by submitting to bodily Death, should put an End to the Death of Souls.

Not for the Angels did Christ die ; yet therefore it redounds also to the Angels, when any are redeemed and delivered from the Evil by his Death, because by this Redemption of Men, the Damages of the Fall

eius propositum ad effectum duci poterat, nisi genus humanum ab ipso Creatore liberaretur, &c.

Soli Deo notum erat, quod Unigenitus patris humanitatem pro humana salute esset assumpturus. Nam & facto jam mundo tacitum est hoc mysterium.

Et agere ministerium pontificis, & ostendere patri cicatrices vulnerum suæ passionis, Christi est.—Et quantum pro nostra salute laboravit, perpetualiter repræsentare.

Qua hora sanguis redemptionis exivit de latere Domini in cruce pendentis, remissum est peccatum Adæ humano generi, & pacificata sunt coelestia & terrestria : morte Christi tanta pax inter homines & angelos effecta est, ut nunc animæ justorum cum de corporibus exeunt, mox penetrent coelos, gaudentibus angelis.

O fortitudo abscondita : hominem in cruce pendentem suspendere mortem æternam genus humanum prementem : hominem in ligno suffixum, defigere mundum perpetuæ morti affixum. O celata potestas : hominem damnatum cum latronibus, salvare homines damnatos cum dæmonibus : hominem in patibulo extensum, omnia trahere ad seipsum : O Virtus occulta : unam animam emissam in tormento, innumerabiles extrahere de inferno : hominem mortem corporis suscipere, & mortem animarum perimere.

Non pro angelis mortuus est Christus, sed ideo etiam pro angelis fit, quicquid per ejus mortem redimitur & liberatur a malo : ex ipsa hominum redemptione, ruinæ illius angelicæ damna reparantur.

Et

Fall of Angels are repaired. And thus Things in Heaven and Things in Earth are restored.

He is called a Fire : Our God is a consuming Fire. He consumes, without Doubt, not the Substances, which He himself made ; but the accidental Depravity, or whatever that be, which, as a foreign Growth, sticks fast, unworthily, to his Workmanship.

As if He should say ; As you see this Breath (to convey insensible Things by sensible) proceed out of the inmost Part of my Body, and out of my Person, so be assured, that the Holy Spirit, out of the recesses of the Godhead, whom I denote to you by this Breathing, is mine, and flows out of my Person.

God the Father begat one Son out of his own Nature, without Beginning ; of one Substance with Himself, co-eternal, Almighty : And thro' Him He made out of nothing all Creatures, visible and invisible.

Christ had made Two Creatures qualified to understand *Him* ; namely, the angelic and human Nature. Pride had hurt both ; but one had a Shell of Flesh, and the other had tasted no Weakness from the Flesh. The Creator therefore, in his Compassion, found it proper to bring that Creature back to Himself, which appeared to have something of Infirmary in the Commission of the Crime.

Where the Grace of the Redeemer is not, the Prohibition of Sins increases the Desire of sinning. The Law, while it forbids Concupiscence, in some sort inflames it.

The Life which our Saviour led in the Flesh, no less than his Preaching, is to us Gospel, and a Line of Behaviour set before us to observe. As He therefore overcame all the Obstacles of the mad World, not by Revenge, upon distinct Examination, but by an invincible Majesty of serene Patience ; so it becomes us rather to bear the Rage of the World with Equanimity, than either to take up Arms, or
return

Et sic instaurantur coelestia & terrena.

Dicitur ignis, Deus noster ignis consumens est. Consumit sine dubio non substantias, quas ipse fecit, sed accidentem malitiam, vel quicquid illud est, quod facturæ suæ extrinsecus adhæret indignum.

Sicut videtis hunc flatum, quasi diceret, sicut sensibilibus insensibilia, de intimo corporis mei, & de persona mea procedere: ita scitote, deitatis sanctum, quem vobis per hunc flatum significo, de secreto spiritum meæ, & de mea persona procedere.

Unum filium sibi consubstantialem, coæternum, omnipotentem, ex sua natura sine initio Deus Pater genuit: & per eum omnes creaturas visibiles & invisibiles ex nihilo fecit.

Duas ad intelligendum *se* creaturas *Christus fecerat*, angelicam scilicet & humanam. Utramque vero superbia perculit, sed una tegumentum carnis habuit, alia vero nihil infirmum de carne gustavit. Misertus ergo Creator illam ad se debuit reducere, quam in perpetratione culpæ ex infirmitate aliquid constat habuisse.

Ubi non est gratia liberatoris, auget peccandi desiderium prohibitio peccatorum. Lex dum concupiscentiam prohibet, quodammodo eam inflamat.

Vita, quam salvator gessit in carne, non minus quam prædicatio, evangelium nobis est, & proposita tenenda linea disciplinæ. Sicut ipse ergo cuncta mundi furentis obstacula, non per distincti examinis ultionem, sed per invictam superavit inconfusæ patientiæ majestatem: ita nos mundi rabiem potius æquanimiter ferre decet, quam vel arma arripere, vel lædendo læsionibus respondere: præsertim cum
inter

return Injuries for Injuries ; especially since Civil Power and Priesthood are distinguished from each other, and have each their proper Offices.

A Command is imposed on Servants : Fidelity is required of Friends.

The Law of *Moses* is spiritual, but not vital ; because it does not give Life, by Forgiveness of Sins. The Law, which discovered Sins, did not take them away. But the Law of the Spirit is the Law of Faith, which takes away Sin, and delivers us from the Law of the Members.

He that should be able to perform Sanctification, must be God : He that ought to do it, must be Man.

Great and inexpressible Love, that the only Son of God should give Himself to Death for us ; the Master for the Servants ; the Creator for the Creature !

The Mind of Man could not be healed from the Disease of Sin, unless the Death of the Physician himself should become a Medicine for it.

Grace is this, that we are saved without any Merit, and without any Work.

Faith is, when we sincerely believe that which we cannot see.

Faith is, to believe what thou dost not see ; the Verity, to see what thou didst believe. Faith leads to the Verity.

So it is found in St. *John's* Gospel : As many as received Him, to them gave He Power to become the Children of God, even to those who believe in his Name.

The Cross of Christ mortifies all Vices of the Flesh and Spirit, that it may cause us to live in Virtues. These, and many other things, are learnt in Christ crucified.

As Christ's Hands and Feet were nailed, so that they could not be moved any Way ; so our Hands
and

inter regnum & sacerdotium propria cujusque distinguantur officia.

Præceptum servis imponitur, fides ab amicis quaeritur.

Lex Moſis eſt ſpiritualis, ſed non vitæ: quia non vivificat, dimiſſis peccatis. Lex, quæ oſtendit peccata, non tollit. Lex autem ſpiritus lex eſt fidei, quæ tollit peccatum & liberat a lege membrorum.

Satisfactionem nec poteſt facere niſi Deus, nec debet niſi homo.

Magna & inenarrabilis dilectio, ut unicus filius Dei, ſemetipſum pro nobis traderet morti, Dominus pro ſervis, Creator pro creatura.

Non poterat animus hominis a peccati morbo ſanari, niſi medicamentum ei fieret mors ipſius medici.

Gratia eſt, qua nullo merito nulloque opere ſalvamus.

Fides qua veraciter credimus id quod videre non poſſumus.

Fides eſt, quod non vides credere: veritas, quod credidiſti videre. Fides ducit ad veritatem.

Sic in Evangelio Johannis invenitur; quotquot autem receperunt eum, dedit eis poteſtatem filios Dei fieri, qui credunt in nomine ejus.

Omnia vitia carnis & ſpiritus mortificat crux Chriſti, ut vivere faciat in virtutibus: hæc & alia multa diſcuntur in Chriſto crucifixo.

Quemadmodum manus & pedes Chriſti affixi, ut in nullam partem moveri poſſent: ita manus et pedes
R
noſtri

and Feet ought to be bound, by an Imitation of his Death, that they may not be capable of being moved to Sin.

Christ Himself is said to be the End, because whatever we do, we have a View to Him; and when we are come to Him, we shall have nothing farther to seek, but shall stay there.

None of the Faithful can grow in any good thing, unless he adheres to Christ the Head; even as in a human Body, when some Member is cut off from its Head, it does now no more grow, but wither.

Even that which is good, if it be supposed to be evil, and is then done, is Sin. Where the Knowledge of the eternal and immutable Truth is wanting, it is but false Virtue, even amidst the best Manners.

If a Man did serve God a Thousand Years, and that most fervently, he would not deserve, of Fitness, to be half a Day in the Kingdom of Heaven.

O my Saviour! O my God! let the Time come, I beseech Thee, when I shall at length see, with open Eyes, what I now believe; when I shall handle that which I now hope for, and salute at a Distance; when, what I now according to my Strength desire, I shall with the Arms of my Soul embrace and kiss, and be quite absorbed in the Abyss of thy Love.

Jesus! for thy own sake be a Jesus to me: Thou who didst create me, do not destroy me: Thou who didst redeem me, condemn me not: Thou who didst create me by thy Goodness, let not my Wick- edness ruin thy Work: Most graciously acknow- ledge what is thy own, and wipe away what is fo- reign, &c. My Creator, pluck out of me all Ran- cour of Mind, and give me Sweetness of Mind.

The Lord washed the Disciples Feet, for a Sa- crament of Repentance and Remission; signifying by this sacred Act, that even religious Hearts grow
sullied

nostri debent imitatione mortis ejus ligari, ut non possint ad peccatum moveri.

Finis dicitur ipse Christus, quia quicquid agimus, ad illum referimus: & cum ad eum pervenimus, non habebimus ultra, quod quæramus, sed ibi permanebimus.

Nullus fidelium in aliquo bono potest crescere, nisi adhæreat capiti, Christo: sicut & in humano corpore, cum membrum aliquod a capite suo abscinditur, jam non crescit, sed marcescit.

Etiam illud, quod bonum est, si putetur esse malum, & tunc fiat, peccatum est. Ubi deest agnitio æternæ & incommutabilis veritatis, falsa virtus est, etiam in optimis moribus.

Si homo mille annis serviret Deo, etiam ferventissime, non mereretur ex condigno dimidiam diem esse in regno cœlorum.

O Salvator meus! O Deus meus! veniat, veniat oro tempus, ut, quod nunc credo revelatis tandem oculis aspiciam: quod nunc spero & à longe saluto, apprehendam: quod nunc pro viribus meis desidero, ulnis animæ meæ amplectar & osculer, & in amoris tui abyssu totus absorbear.

Jesu, propter te ipsum esto mihi Jesus: qui me creâsti non perimas: qui me redemisti, non me condemnes: qui me creâsti tua bonitate, ne perdat opus tuum mea iniquitas. Recognosce benignissime quod tuum est, absterge quod alienum est, &c. Creator meus, evelle a me animi rancorem & largire mihi mentis dulcedinem.

Discipulorum pedes lavit Dominus, in sacramentum poenitentiae & remissionis: hoc sacramento designans, terreno pulvere etiam religiosa corda sordescere:

fullied by earthly Dust ; and that there is no Mortal, who does not need Repentance, and Pardon of Sins.

We must know, that a Sacrament and a Myſtery differ in this ; that a Sacrament is a viſible Sign denoting ſomething ; but a Myſtery is ſomething hidden, ſignified thereby. Yet People uſe one for the other.

By an unuſual and ſtupendous Miracle, after He gave up the Ghoſt, Blood and Water, contrary to Nature, flowed out of the Side of Chriſt, that it might ſeal the Work of Regeneration and Redemption.

It implies a great Privilege of Grace, that God vouchſafes to uſe the Inn of the human Body ; and that not only to be a Gueſt there, as in his Temple ; but to incorporate it with Himſelf, as a Member with its Head.

The Participation of the Cup and Bread of the Lord cauſes that our Soul and Body are at laſt conformed to the Soul and Body of Chriſt, by a Reception of the ſame Bleſſedneſs, &c.

As, in order to make the viſible Species of Bread, many Grains are kneaded into one, it repreſents that which the Scripture ſays of the Believers: They were of one Heart, and of one Soul.

They who receive thereof, receive of the Lord's Body, and become alſo themſelves that which they receive. Becauſe the true Subſtance of the Fleſh, which is in Chriſt, paſſes into us : Even as that ſame Sacrifice, which was upon the Altar, paſſed into them that did eat thereof, &c.

He who formerly, out of the Side of the firſt Man ſleeping, took forth a Rib, and formed it into a Woman ; He himſelf, in the Bitterneſs of Death laid to ſleep on the Croſs, *did ſhed out of his moſt precious Side both Water and Blood*, that by the Gift of ſo great a Myſtery, He might quicken thee who wert before

scere: & neminem esse mortaliū, qui non egeat poenitentia, & peccatorum indulgentia.

Sciendum, quod sacramentum & myſterium in hoc differunt, quia ſacramentum ſignum eſt, viſibile aliquid ſignificans: myſterium vero, aliquid occultum ab eo ſignificatum. Alterum tamen pro altero ponunt.

Inuſitato & ſtupendo miraculo, poſtquam ſpiritum emiſit, de latere Chriſti ſanguis & aqua contra naturam manavit, ut regenerationis & redemptionis opus ſignaret.

Non eſt ſine magno gratiæ privilegio, quod Deus humani corporis uti dignatur diverſorio: nec tantum ad hoſpitandum, ut in templo ſuo, ſed ad incorporandum ſibi ut membrum capiti ſuo.

Participatio calicis & panis Dominici facit, ut anima noſtra & corpus tandem conformetur animæ & corpori Chriſti ſecundum receptionem ejusdem beatitudinis, &c.

Sicut enim, ut ſit ſpecies viſibilis Panis, multa grana in unum conſperguntur, tanquam illud fiat quod de fidelibus ait ſcriptura: erat illis cor unum & anima una.

Qui de illo accipiunt, de corpore Domini accipiunt, atque fiunt etiam ipſi quod accipiunt. Quoniam vera carnis ſubſtantia, quæ in Chriſto eſt, in nos tranſit. Quemadmodum ſacrificium illud idem quod erat in altari, tranſibat in eos, qui comedebant de illo, &c.

Ille qui quondam de primi dormientis hominis latere coſtam perduxit, & in mulierem ædificavit, ipſe in cruce mortis acerbitate ſopitus, de ſacratiffimo latere ſanguinem & aquam produxit, ut te præmortuum tanti myſterii dono vivificaret, æternoque conjunctionis ſœdere mundando ſibi ſociaret.

before dead ; and having cleansed thee, might associate thee to Himself by an eternal Bond of Union.

Persons uninstructed in liberal Sciences, and, in regard to secular Learning, altogether unpolished, not skilled in Grammar, not armed with Logic, even Fishermen, did God take to be his Preachers ; to wit, that in them He might prove to all, that the People who believe unto Life, are not persuaded by the Speech, but by the Cause.

They make their Nest in the Clefts of the Rock ; that is, they fix their Nest in the Scars of Christ's Death, who is a firm Rock : For by a Nest is implied Refuge and Hope.

He, who created, and redeemed, and called us, dwells in us by Faith and the Holy Ghost.

John the Evangelist, being inebriated from the Fountain of Wisdom beyond the Measure of Man, uttered that Secret of the Divine Word, which had been hid from all the wise ones of this World in Time past, saying, *In the Beginning was the Word, &c.*

The Church always hath Enemies, both without, whom she must bear; and within, who make her to sigh ; without, easier to be avoided ; within, more heavy to endure. For there are false Brethren, there are bad Sons, who, contrary to us, blaspheme Christ, and yet with us adore Christ ; and who persecute Christ in us, as *Abfalom* did his Father. On their Account there is Fear in the Church, lest they should draw others to follow their Ways : For it is very dangerous for the Weak to dwell with such.

Care must be taken, that from our good Things a Stumbling-block may not arise to Mankind, but a good Example. For there are some, who do not heed what is said of them, as long as they themselves have a good Intention. But he who is negligent about his Neighbour's Salvation, is cruel.

Deus ineruditos liberalibus disciplinis, & omnino (quantum ad seculi doctrinas pertinet) impolitos, non peritos grammaticæ, non armatos Dialectica piscatores, fecit suos prædicatores: ut videlicet cunctis in eis ostenderet, quod ad vitam credentes populos, non sermo, sed causa persuaderet.

In cavernis petrae nidificant, id est, in plagis mortis Christi, qui firma petra est, nidum ponunt: per nidum quippe refugium & spes designatur.

Ille, qui nos creavit & redemit & vocavit, per fidem & spiritum sanctum habitat in nobis.

Johannes Evangelista ultra humanum modum ex sapientiæ fonte inebriatus, illud divini verbi arcanum retro cunctis hujus mundi sapientibus absconditum eructavit, dicens, *In principio erat Verbum*, & reliqua.

Ecclesia semper habet inimicos, & quos ferat foris, & quos gemat intus: foris facilius evitabiles, intus difficilius tolerabiles. Sunt enim falsi fratres, sunt mali filii, qui contra nos blasphemant Christum, sed nobiscum adorant Christum: & in nobis persequuntur Christum, sicut Absolon patrem suum. De his est timor in ecclesia, ne cæteros ad imitationem sui pertrahant. Valde enim periculosum est infirmis, habitare cum talibus.

Providendum est, ne ex bonis nostris fiat hominibus scandalum, sed bonum exemplum. Sunt enim nonnulli, qui non curant, quicquid dicatur de eis, dummodo ipsi intentionem bonam habeant. Sed qui salutem proximi negligit, crudelis existit.

For a great Ground of Hope to those who of Sinners are made righteous, in the Passion of Christ, a Person the same Day was a Thief, the same Day Just, the same Day, before all the just ones, assumed the first with Christ into Paradise ; that it might not only appear, that on that Day the Gate of Paradise was unlocked to Men ; but it might appear likewise, that God's Grace is not confined in the Article of Time, not overpowered by the Quantity of Sins, since it found scarce one Hour's Space sufficient, after so many Crimes, for the bestowing immediately the Rewards of eternal Life. Who then can doubt, that Christ's Suffering is truly a Remedy for all Sinners, which so late, and so suddenly, justified and saved the most wicked Wretch, as the First-fruits of all Sinners ?

* The old *Adam* did us Hurt ; but the New has done us more Benefit. The Humility of this has bestowed more upon us, than the Pride of the other made us lose. For, as the Apostle *Paul* testifies ; Not as the Offence, so also was the free Gift.—*He whom we before had as a terrible God and Judge, we now have as an humble Brother and Neighbour.*

The Lord might have procured another Manner of Redemption ; but none appeared so suitable for his Goodness, and our Salvation. For since Man was held captive by the Devil, according to the necessary Consequence of his own Unfaithfulness, Justice required, that he should not be rescued by Violence ; but that he, who had fallen by Pride, should rise again by his own Humility, if he could ; or, if that was impossible, at least by the Humility of another.

He therefore gave us Matter to love Him for, who in his Love has prevented us ; nor requires any thing of us, but that we should love Him from the Heart.

In magnam spem justis ex peccatoribus, in passione Christi, eadem die latro, eadem die justus, eadem die cum Christo in Paradisum est assumptus præ omnibus justis primus : ut non solum constaret, eadem die Paradisi januam hominibus referatam : sed & constaret, Dei gratiam non articulo temporis adstringi, non peccatorum quantitate vinci, cui ad æternæ vitæ præmia statim conferenda suffecit vix unius horæ spatium post tot flagitia. Quis ergo dubitat, Christi passionem vere omnium peccatorum esse remedium, quæ tam sero, tam cito, quasi omnium peccatorum primitias justificavit & salvavit sceleratissimum?

* Nocuit nobis vetus Adam : sed plus profuit novus. Amplius nobis contulit hujus humilitas ; quam superbia illius nobis abstulerit. Nam, Paulo Apostolo teste : non sicut delictum, ita & donum.——
Quem prius habuimus terribilem Deum & judicem ; nunc habemus humilem fratrem & proximum.

Alium siquidem redemptionis modum poterat Dominus procurasse : sed nullus suæ benignitati, nostræque salutis congruentior apparebat. Cum enim homo, juxta suæ prævaricationis exigentiam, captus à Diabolo teneretur : postulabat justitia, ut non eriperetur per violentiam ; sed, qui per superbiam lapsus est, sua, si posset ; sed si sua non poterat, aliena saltem humilitate resurgeret.

Dedit itaque materiam diligendi se ; qui in suis dilectionibus nos prævenit, nec aliud à nobis exigit, nisi ut ipsum diligamus ex corde.

By shewing his Wounds, He removed from the Hearts of some, who still hesitated in the Faith, the Sore of Doubting.

When God is stiled the Father of Mercies ; who sees not, that the Son is characterized, as it were, by his proper Name ? And He is well called the Father of Mercies, whose Property it is always to have Mercy, and to forgive.

The blessed and immortal Trinity, which was made known, as far as was possible, by Jesus Christ to his Apostles ; was, by the Philosophers of the Gentiles, divulged, but wrapped up under very dark and enigmatical Representations.

The Father loves the Son, and embraces Him with a singular Affection ; the Supreme embraces his Equal ; the Eternal his Co-eternal ; the One his Only one. Nor is He embraced with less Affection by the Son ; since the Son even dies out of Love to Him ; as He himself testifies, when He says, That all may know, that I love the Father, arise ! let us go (meaning, no doubt, to his Sufferings).

The Name of God is the Son ; because as a Man is known by his Name, so the Father is known in the World thro' the Son.

I would not have you, I do not believe you to be so foolish, and senselessly mad, that you should strive to compare the eternal Generation of the Godhead to some carnal Generation, or slender Similitude.

I, tho' Dust and Ashes, yet having the Authority of the Scripture on my Side, will not be afraid to say, that I am one Spirit with God ; supposing only that I am persuaded by sure Experiments, that I cleave to God like one of those who abide in Love, and thereby abide in God, and God in them ; eating God, and being *eaten* of God †. For, I think, of such an Adhesion it is said, He that is joined to the Lord, is one Spirit.

† Rev. iii. *Isai.* liii.

In cordibus quorundam, qui adhuc hæsitabant in fide, ostensione vulnerum, vulnus dubitationis amovit.

In eo, quod pater misericordiarum dicitur Deus ; quis non videat, velut proprio nomine, Filium designari ? Et bene dicitur pater misericordiarum ; cui proprium est misereri semper, & parcere.

Beatam & immortalem Trinitatem, quæ per Jesum Christum Apostolis perspicue, ut possibile erat, innotuit, gentium Philosophi, sub ænigmatibus valde caliginosis abscondendo, publicabant.

Pater diligit Filium, & singulari dilectione amplectitur, summus æqualem, æternus coæternum, unus unicum. Sed enim non minori ipse à Filio affectione adstringitur : quippe pro cuius amore & moritur ; ipso attestante, cum ait : Ut sciant omnes, quia diligo Patrem ; surgite, eamus : haud dubium, quin ad passionem.

Nomen Dei est Filius : quia, sicut per nomen homo cognoscitur ; sic Pater per Filium in Mundo cognoscitur.

Nolo vos, non credo vos tam stulte, tam insensate desipere ; ut æternam Deitatis generationem, carnali generationi aliqua vel tenui similitudine, comparare nitamini.

Ego licet pulvis & cinis, fretus Scripturæ auctoritate minime dicere verear ; quod unus cum Deo Spiritus sum : si unquam tamen certis fuero persuasus experimentis, Deo me adhærere, instar unius illorum, qui in charitate manent, ac per hoc in Deo manent, & Deus in eis ; manducantes Deum, & *manducati* à Deo †. Nam de tali adhæsione puto dictum : Qui adhæret Deo, unus Spiritus est.

† Apoc. iii. Isai. liii.

The Church sings : The whole Son is in the Father, and the whole Father is in the Word. The Father is in the Son, in whom He was always well pleased : And the Son is in the Father, from whom as there *never was any Time when He was not begotten*, so there never was any Time when He was separated.

God did not abhor the unpolluted Womb of the Virgin.

The King and Emperor of this Kingdom of God, was born indeed of Flesh, but not of Flesh alone. For He was conceived and born by the Holy Ghost out of Virginal Flesh.

To give Proof that He had a true Body, He took upon him the Defects of the Body, Hunger, Thirst, and the like. And to give Proof that He had a true Soul, He took upon Him the *Defects* of the Soul, namely, Sadness, Fear, Sorrow, and the like.

He took upon Him our old Things, that He might infuse into us his Newness. Christ, therefore, assumed all our Imperfections, except Sin.

He had true Imperfections, even as we ; but not from the same Cause. For we contract these Imperfections from Original Sin ; but Christ, from a mere Choice of his own Compassion, transferred real Infirmary from our Case to his own.

We had gone astray from the Womb ; we were condemned in the Womb, before we were born ; because conceived of and in Sin. Christ therefore applied the Medicine there first, where first the Wound was received ; and, substantially descending into the Virgin's Womb, was conceived of the Holy Ghost, that He might purify our Conception, which the evil Spirit had infected. So that even in the Womb his Life was not idle ; since in Nine Months he cleanses an old Wound ; searching the virulent Rottenness to the Bottom, that everlasting Health might ensue.

I believe

Ecclesia canit : in Patre totus Filius, & totus in Verbo Pater. Est Pater in Filio, in quo sibi semper bene complacuit : & est Filius in Patre, à quo ut *nunquam non natus* ; ita nunquam est separatus.

Deus incorrupta viscera Virginis non abhorruit.

Rex atque Imperator hujus regni Dei, ex carne quidem natus est ; sed non de carne solâ. Nam de Spiritu Sancto ex carne virginea conceptus & natus est.

Ut probaretur verum corpus habere : suscepit defectus corporis ; famem, sitim, & hujusmodi. Et ut veram animam probaretur habere : suscepit *defectus* animæ ; scilicet tristitiam, timorem, dolorem, & hujusmodi.

Suscepit nostram vetustatem ; ut suam nobis infunderet novitatem. Omnes ergo defectus nostros suscepit Christus, præter peccatum.

Veros habuit defectus, sicut & nos : sed non eadem ex causa. Nos enim ex peccato originali hos defectus contrahimus : Christus autem ex sola miserationis voluntate, de nostro in se transtulit veram infirmitatem.

Erraveramus ab utero ; in utero damnati, antequam nati : quia de peccato, & in peccato concepti. Christus ergo ibi primam medicinam apposuit, ubi primus vulneri patebat locus : & substantialiter utero Virginis illapsus, de Spiritu Sancto conceptus est ; ut conceptionem nostram mundaret, quam Spiritus malus infecerat. Ut non esset etiam in utero vita ipsius otiosa ; dum novem mensibus purgat vulnus antiquum ; scrutans usque ad imum putredinem virulentam ; ut sanitas sempiterna succederet,

I believe this to have been a principal Cause, why the invisible God would appear in Flesh, and as a Man converse with Men; namely, that He might lead back all the Affections of those that were Flesh, and could not love, except with Flesh, first of all to a salutary Love of His Flesh.

Our Lord, being God in one and the same Majesty with the Father, bowed the Heavens, and came down; and took upon Him the Form of a Servant: He chose a poor Carpenter for his reputed Father: He was born out of the Womb of a poor Virgin, and in an Inn; was wrapped in mean Swaddling-cloaths, laid in a Manger, manifested to Shepherds, and inferior People.

We have Christ exhibited as begotten of the Father, lying in the Father, sitting with the Father, stepping forth from the Father, standing for the Father, depending on the Father, dying in some Sense without the Father.

Christ is the Father of the World to come; namely, Father in the Regeneration of our Bodies.

The Law was not made for the Righteous. But we must know, that there was one Law promulged by the Spirit of Bondage with Terror; and another given by the Spirit of Liberty with Sweetness. Take, says He, my Yoke upon you: As if He had said; I do not impose it upon the Unwilling; but if you will, take it upon you.

I account the strongest Argument for the Forgiveness of Sins, to be our Lord's Passion. Some one will say, Could not He repair his own Work, without that Difficulty? He could; but He chose to do it with Damage to Himself; that He might have Man his bounden Debtor for exceeding great Love.—Remember now, that thou, although made of nothing, wert not redeemed of nothing. In Six Days He created all Things; and thee among all Things: But he was whole Thirty Years in working out thy Salvation, &c. God

Ego hanc arbitror præcipuam invisibili Deo fuisse causam, quod voluit in carne videri, et cum hominibus homo conversari : ut carnalium videlicet, qui nisi carnaliter amare non poterant, cunctas primò ad suæ carnis salutarem amorem affectiones retraheret.

Dominus cum esset in una eademque majestate cum Patre Deus, inclinavit coelos, & descendit ; & formam servi accepit : pauperem fabrum patrem putativum elegit : de utero Virginis pauperculæ, & in diverforio natus ; pannis involutus ; præsepiolo collocatus ; pastoribus & humilibus manifestatus.

Habemus Christum ex Patre nascentem, in Patre cubantem, cum Patre sedentem, à Patre ambulantem, pro Patre stantem, sub Patre pendentem, sine Patre quodammodo morientem.

Christus est Pater futuri sæculi, Pater scilicet in regeneratione corporum nostrorum.

Iustis non est lex posita. Sed sciendum est quod alia lex est promulgata à Spiritu servitutis in timore, alia à Spiritu libertatis data in suavitate. Tollite, ait, jugum meum super vos. Ac si diceret : non impono invitis ; sed vos tollite, si vultis.

De remissione peccatorum validissimum teneo argumentum, dominicam passionem. Dicit aliquis : Non valuit opus suum reparare Creator, absque ista difficultate ? Valuit ; sed maluit cum injuria sui : quo multæ dilectionis hominem debitorem tene- ret. — Memento jam te, etsi de nihilo factum ; non tamen de nihilo redemptum. Sex diebus condidit omnia ; & te inter omnia. At vero per totos triginta annos operatus est salutem tuam, &c.

God the Father had but one Son : He was willing to have some Heirs besides Him alone : He sent Him into Banishment for the sake of an apostate Servant, that, upon the Servant's returning, He might give him, with the Son, the Palace of the Kingdom.

There are Two things which human Frailty is afraid of, Disgrace and Pain. Christ came to take away both ; and therefore He underwent both, when (not to mention the rest) He was condemned to Death, and the most ignominious Death, by the Wicked.—What Breast, even of Stone, must not be softened, by Benefits so numerous, and of such Quality, conferred by so great and so dear a Person ? Whatever therefore thou art, whatever thou art possessed of ; thou owest it to Him who created, redeemed, and called thee. Wouldst thou know what thou owest, and to whom ? To Christ Jesus thou owest all thy Life ; because He laid down his Life for thy Life.

Formerly, when thou wast not [O Soul] He [thy Spouse] loved thee, that He might make thee beautiful : And to shew thee how much He loved thee, He would not deliver thee from Death otherwise than by Dying Himself.

The Creator of Angels and Men emptied Himself, being made a little lower than the Angels, and in the Form of a Servant : He was incompassed with the Labour and Distress of his Passion ; that in his own Blood He might wash us from our Sins.

If thou desirest to see the exalted, take care first to see the humble Jesus. Look first at the Serpent lifted up in the Wilderness, if thou desirest to see the King sitting on his Throne.

The Spirit is the indissoluble Tie of the Trinity. If the Father is considered as kissing, and the Son as being kissed ; it will not be amiss to understand the Holy Ghost to be the Kiss ; He being the inviolable Peace,

Deus Pater non habuit, nisi unum filium : noluit eum habere hæredem solum : misit eum pro transfugo servo in exilium ; ut ei reverso, cum Filio daret regni palatium.

Duo sunt, quæ timet humana fragilitas, pudor & dolor. Utrumque Christus tollere venit : unde & utrumque suscepit ; quando (ut cætera fileam) morte, & morte turpissima, condemnatus est ab iniquis.— Cujus vel faxeum pectus tanta & talis à tanto & tali collata beneficiorum multitudo non emolliat ? Quicquid igitur es, quicquid potes ; debes creanti, redimenti, vocanti. Vis scire, quæ & quibus debeas ? Christo Jesu omnem debes vitam tuam ; quia ipse vitam suam posuit pro vita tua.——

Olim, cum non esses (anima) dilexit te (sponsus tuus) ut pulcram faceret : et ut ostenderet tibi, quantum te diligeret ; non nisi moriendo à morte te liberare voluit.

Creator angelorum & hominum semetipsum exinanivit, minoratus paulo minus ab angelis ; & in forma servi ; cinctus est labore & angustia passionis : ut nos in sanguine suo lavaret à peccatis nostris.

Tu si desideras videre sublimem ; humilem prius Jesum videre curato. Intuere prius exaltatum in deserto Serpentem ; si videre desideras Regem in solio residentem.

Est Spiritus indissolubile vinculum Trinitatis. Si Pater osculans, Filius osculatus accipitur ; non erit alienum, osculum Spiritum Sanctum intelligi ; utpote qui Patris Filiique imperturbabilis pax sit, glu-

Peace, the firm Cement, the closest Love, the indivisible Unity of the Father, and the Son.

As we apply other Members of the Body to each other, as the Hand to the Mouth, without any Fire of Lust; so we might use the genital Members, without any Itch of the Flesh. For this deadly Sickness has cleaved to the human Members through Sin.

After the Pattern of that which is above, and is our Mother, this also which as yet is a Sojourner, has its Heavens; namely, it has spiritual Men, pure in Faith, firm in Hope, joyful in Love, attached in Contemplation.

But, O Man, that thou mayst now have no Cause to complain; in Opposition to *Adam's* Disobedience, thou hast Christ's Obedience given thee; so that if thou wast sold for nothing, thou art also freely redeemed: If without thy Knowledge thou didst perish in *Adam*, without thy Knowledge thou art quickened in Christ. Thou wert not privy to it, when *Adam* stretched out his guilty Hand to the forbidden Tree: Thou wert as little privy to it, when Christ extended his innocent Hands on the saving Tree. From the first Man came on thee a Spot, whereby thou art defiled: From Christ's Side came Water, whereby thou art cleansed.

O Lord! Thou didst not abhor either the confessing Thief, or the weeping Sinneress, or the supplicating Woman of *Canaan*, or her taken in Adultery, or him who sat at the Receipt of Custom, or the praying Publican, or the denying Disciple, or the Persecutor of the Disciples, or even thy very Crucifiers. In *the Scent of these* we run, &c.

What I want, and cannot supply myself with, I confidently take out of the Bowels of my Lord; because they abound with Mercy; nor are there wanting Holes, thro' which it may flow out.

ten firmum, individuus amor, indivisibilis unitas.

Sicut alia membra corporis aliis admovemus, ut manum ori, sine ardore libidinis: ita genitalibus uteremur membris, sine aliquo pruritu carnis. Hæc enim lethalis ægrotudo, membris humanis ex peccato inhæsit.

Exemplo illius, quæ sursum est mater nostra, hæc quoque quæ adhuc peregrinatur, habet cœlos suos; homines spirituales fidē puros, spe firmos, lætos caritate, contemplatione suspensos.

Verumtamen, ut jam non sit, quod causeris, ô homo; contra inobedientiam Adæ datur tibi obedientia Christi: ut, si gratis venundatus es, gratis & redimaris: si nesciens in Adam periisti, nesciens vivificeris in Christo. Nescisti, quando ad lignum vetitum vetus Adam tetendit manus noxias: nescisti nihilominus, quando de ligno salutifero innoxias manus Christus extendit. A primo homine in te manavit macula, qua inquinatus es: à Christi latere aqua, qua mundatus es.

Non horruiſti confitentem latronem; non lacrymantem Peccatricem; non Chananæam supplicantem; non deprehensam in adulterio; non sedentem in telonio; non supplicantem Publicanum; non negantem Discipulum; non persecutorem discipulorum, non ipsos crucifixoſ tuos. In *odore horum* currimus, &c.

Ego fidenter, quod ex me mihi deest, usurpo mihi ex visceribus Domini: quoniam misericordia affluunt; nec desunt foramina, per quæ effluant.

What is it to believe in God, but to love God, not for what He has, but for his own sake? To believe in the Son of God is a Work without Toil, a Yoke without Ruggedness, a Burden without Weight.

You ask, What is lively and victorious Faith? Without doubt that, whereby Christ dwells in our Hearts. For Christ is both our Strength, and our Life.

He is a Believer, who neither trusts himself, nor hopes in himself, being become to himself like a broken Vessel; that, forsaking himself, he may now come up from the Wilderness, as a Soul leaning upon her Beloved, and therefore abounding with Comfort.

True Faith is never without Love, nor true Love ever without Faith.

I know whom I have believed; and I am sure, that in exceeding Love He has adopted me; that He is faithful in his Promises; that He is powerful in the Performance.

The Source of all Fountains and Rivers is the Sea; the Source of all Virtues and Knowledge, the Lord Jesus Christ. Rectitude of Will, chaste Counsels, just Judgments, holy Desires, are they not Rivulets from this Spring?

To the Place from whence they proceeded, let the Streams of Graces return, that they may then flow again. Let the heavenly Current be sent back to its Principle, that it may the more plentifully be refunded on Earth.

We will run, we will run; but in the Odour of thy Ointments, not in the Confidence of our own Merits. Nor do we presume to run in the Greatness of our Strength, but in the Greatness of thy Mercies.

Let Mercy return, and we will run. Thou, indeed, as a Giant and mighty Man, runnest in thy own

Quid est in Deum credere, nisi Deum, non propter sua, sed propter seipsum diligere? Credere in Dei Filium, est opus sine labore, jugum sine asperitate, onus sine gravitate.

Quæris, quænam sit vivida & victoriosa fides? Illa sine dubio, per quam Christus habitat in cordibus nostris. Christus enim & virtus est, & vita nostra.

Fidelis est, qui nec sibi credit, nec in se sperat, factus sibi tanquam vas perditum, ut deferens semetipsum ascendat jam de deserto, innixa super dilectum, atque ideo deliciis affluens.

Fides vera nunquam sine charitate, & charitas vera nunquam sine fide est.

Scio cui credidi; & certus sum, quia in charitate nimia adoptavit me; quia verax in promissione; quia potens in exhibitione.

Origo fontium & fluminum omnium mare est; virtutum & scientiarum, Dominus Jesus Christus. Voluntatis rectitudo, casta consilia, iusta judicia, sancta desideria, nonne rivuli fontis illius sunt?

Ad locum unde exeunt, revertantur flumina gratiarum; ut iterum fluant. Remittatur ad suum principium cœleste profluvium, quo uberius terra refundatur.

Curremus, curremus: sed in odore unguentorum tuorum; non in nostrorum fiducia meritorum. Nec in magnitudine virium nostrarum currere nos confidimus; sed in magnitudine miserationum tuarum.

Revertatur misericordia: & curremus. Tu quidem in virtute tua, tanquam gigas & potens, curris:

own Strength ; we, unless thy Ointments breath, shall not run. Thou, whom the Father anointed with the Oil of Gladness above thy Fellows, runnest in that Unction itself : We will run in the Odour of it.

What have you to do with Virtues, who are ignorant of Christ, the Virtue of God ?

Hear, O Daughter, and see. Why dost thou fix thy Eye ? Prepare thy Ear. Dost thou desire to see Christ ? Thou must first hear Him, hear of Him ; that when thou shalt come to see, thou mayst be able to say, As we have heard, so have we seen.

There is also a certain Baptism in Compunction of Heart, and constant Tears.

Concerning the Sacrament of Baptism, we believe and know, that it flowed from his Death, at the time when He was supposed to be devoured ; that is, when He was already dead. For when (says the Evangelist) they came to Jesus, and *saw that He was already dead*, they brake not his Legs : But *one of the Soldiers*, &c. By that Blood were we redeemed, by that Water were we washed.

One Body, one Person, and one Christ, the Head with its Members, ascended into Heaven ; and He says with Congratulation, when presenting a glorious Church unto God ; This is now Bone of my Bone, and Flesh of my Flesh. And to shew that He and she are become but one Person, He said thus : Two shall be one Flesh. This is a great Mystery. The Flesh of Christ, which, before his Passion, was the Flesh of God's *Word* alone, did so grow by the Passion, was so dilated, did so fill the whole World, that all the Elect, who have been from the Beginning of the World, or shall be even till the last chosen one at the World's End, are rendered by it one Church, and God and Men eternally cemented together.

Nor is it indeed my Scope so much to expound Words, as to season the Hearts.

The

curris: nos, nisi unguenta tua spiraverint, non curremus. Tu, quem Pater unxit oleo lætitiæ præ confortibus tuis, curris in ipsa unctiōe: nos in illius odore curremus.

Quid vobis cum virtutibus; qui Dei virtutem, Christum, ignoratis?

Audi, inquit, filia, & vide. Quid intendis oculum? Aurem para. Videre desideras Christum? Oportet te prius audire eum; audire de eo, ut dicas, cum videris: Sicut audivimus, sic vidimus.

Est & baptismus aliquis in compunctiōe cordis, & lacrymarum assiduitate.

De Baptismi Sacramento credimus, & scimus, quia de mortē ejus manavit; cum putaretur esse devoratus, i. e. cum jam esset mortuus. *Ad Jesum enim* (inquit Evangelista) *cum venissent, & viderent eum jam mortuum;* non fregerunt ejus crura: sed *unus,* &c. Sanguine illo redempti; aqua illa sumus abluti.

Unum corpus, una persona, & unus Christus, caput cum suis membris, in cœlum ascendit; dicitque gratulabundus, gloriosam Deo assignans Ecclesiam: Hoc nunc os ex ossibus meis, & caro de carne mea. Et ostendens se atque illam in personæ convenisse unitatem; Et erunt (inquit) duo in carne una. Magnum hoc sacramentum est. Caro Christi, quæ ante passionem solius erat caro Verbi Dei, per passionem ita crevit; adeo dilatata est; ita Mundum universum implevit; ut omnes electos, qui fuerunt ab initio Mundi, vel futuri sunt usque ad ultimum electum in fine seculi, in unam Ecclesiam faciat, Deum & homines æternaliter copulari.

Sed nec studium tam est mihi, ut exponam verba, quam ut imbuam corda.

* The *Word* Himself is God the Creator.

He is God, that is, Creator ; He is Lord, that is, Redeemer ; He is our Jesus, that is, Saviour. Then He will most truly be ours, when He shall be All in All, that is, the Sufficiency of every one : For He is God, who created us out of nothing ; He is Lord, who redeemed us with his own Blood, and will save us by the Gift of Himself : Who, by creating, gave us our Nature ; by redeeming, gave us Grace ; and by saving, confers Glory on us.

It is to be remarked, that the Blessed Virgin did not bring forth her Son presently after Conception ; but, when Nine Months were expired, she bore Christ.

None of those things, which God has implanted in our Nature, was wanting to the human Nature which the Word of God assumed.

The Virgin carried Christ as a Tree does the Fruit, ministering Juice for the Formation of the Fruit.

The Strength of Christ created thee ; the Weakness of Christ created thee anew. The Strength of Christ made thee to be what thou wast not ; the Weakness of Christ was the Means, that what was in Being did not perish.

The whole Christian Faith is conversant about the Divinity and Humanity of Christ.

Christ coming in the Flesh, espoused to Himself our Nature, and the Church.

Christ was to be circumcised, that it might shew the *Reality* of human Flesh, — that, since He came in the Likeness of sinful Flesh, He might not refuse the Remedy whereby sinful Flesh was wont to be made clean.

Christ, as He was born *for* us, so also He was circumcised *for* us. Christ's Circumcision was to us

* Ipsum Verbum est Deus creans.

Ipse est Deus, id est Creator : Ipse est Dominus, id est Redemptor : Ipse est noster Jesus, id est Salvator. Tunc erit verissime noster, cum erit omnia in omnibus, id est, sufficientia singulorum : quoniam ipse est Deus, qui de nihilo nos creavit : ipse est Dominus, qui sanguine suo nos redemit, & sui munere nos salvabit ; qui creando nobis dedit Naturam ; redimendo, gratiam ; & salvando nobis confert gloriam.

Notandum quòd beata Virgo non statim post conceptionem peperit filium, sed decursis novem mensibus genuit Christum.

Nihil eorum, quæ Deus in nostrâ naturâ plantavit, defuit naturæ humanæ assumptæ à Verbo Dei.

Portavit Virgo Christum sicut arbor fructum, succum ministrans ad fructus formationem.

Fortitudo Christi te creavit ; infirmitas Christi te recreavit ; fortitudo Christi fecit ut esses quod non eras ; infirmitas Christi fecit, ut quod erat non periret.

Tota fides Christiana circa Divinitatem & Humanitatem Christi versatur.

Christus veniens in carnem sibi desponsavit nostram naturam & ecclesiam.

Christus debuit circumcidi, ut ostendat *veritatem* carnis humanæ — ut, quia in similitudinem carnis peccati advenerat, remedium, quo peccati Caro consueverat mundari, non respueret, &c.

Christus sicut *pro* nobis natus est, ita etiam *pro* nobis circumcisus est. Circumcisio Christi fuit nobis

a *Medicine of Health*, namely, that we might be spiritually circumcised, &c.

He Himself, as he is Man, offers up our Prayers unto Himself, as He is God, and to the *Father*, and the Holy Ghost.

*Diligently think and ponder
On Christ in his Suff'rings yonder ;
In his Cries thy Comfort find.
Keep his mean and poorest Fashion,
His extreme Humiliation,
And his heavy Pains, in Mind.
If thou'rt come to Use of Reason,
Let the Passion be thy Lesson.*

* * * * *

*How his Eyes, so undefiled,
On the Cross with Death were veiled,
And his blessed Face grew pale.*

He is accursed, who says, that the Son of God at any time parted with that Nature, which He once assumed.

Christ died, not being necessitated thereto ; but out of his own Power, and out of his own Will.

Christ, by his Suffering, made a Bath in his own Blood, wherewith He might wash Sinners.

The Father did not thirst for his Son's Blood, nor was cruel towards Him : But since He could not deny his own Justice, and was overcome with Compassion, that Man might be redeemed ; the Son voluntarily offering Himself to make Satisfaction, He gave Him to Man, to satisfy for him ; as it is said, *John iii. 16.* God so loved the World, &c.

Altho' to create is *common* to the whole Trinity, yet here it can be appropriated, that the Sense be, God the Father created in the Beginning, that is, *in the Son, who is Origin from Origin.*

medicamentum sanitatis, ut scilicet spiritualiter circumcideremur, &c.

Ipse in quantum homo est, offert preces nostras, sibi in quantum Deus, & *Patri* & Spiritui Sancto.

Diligenter ponas mentem
Super Christum patientem,
Et in planctu gaudeas.

Recordare paupertatis
Et extremæ vilitatis,
Et gravis supplicii.
Si es compos rationis,
Esto memor passionis.

* * * * *

Cujus oculi beati
Sunt in cruce obscurati,
— Et vultus expalluit.

Anathema est qui dicit, Dei Filium naturam quam semel assumsit, aliquando reliquisse.

Christus mortuus est non necessitatus, sed ex potestate & ex propria voluntate.

Christus sua passione fecit balneum in suo sanguine, quo peccatores lavaret.

Pater non sitivit filii sanguinem, nec crudelis fuit in eum: sed cum iustitiam suam negare non posset, & vinceretur misericordiâ humanæ redemptionis; filium se voluntarie offerentem ad satisfactionem, dedit homini, ut satisfaceret pro ipso, sicut dicitur *Joan. iii. 16.* Sic Deus dilexit mundum, &c.

Licet creare sit *commune* toti Trinitati, tamen hic potest appropriari, ut sit sensus: Deus Pater in principio, i. e. *in Filio, qui est principium de principio, creavit.*

John viii. the Son says of Himself, I am the Beginning.

Creation must needs have been done thro' the Word; that so the new Creation might be answerable to the first Creation; according to that, 2 Cor. v. God was in Christ, reconciling the World unto Himself.

God permits no one to fall *finally*, who cleaves to Him with a true Heart, and in Temptations and Adversities faithfully and fervently seeks the Help of Grace.

Altho' the Devil sits and rules in all the Wicked, yet more especially he is said to sit in false Brethren, who have not Faith, and yet by Word, and hypocritical Actions, falsely give themselves out for true Believers.

The Manner of forming Woman was contrived for our Instruction. For as there was to be a Woman made, that, by her Conjunction with her Husband, she might typify the Union of Christ with the Church; so she was to be formed in such a manner, [*Gen. ii. 21.*] that thereby the Formation of the Church out of Christ might be represented. Whence, *Eph. v.* And they two shall be one Flesh: This is a great Mystery in Christ and the Church.

In the Creation Man was made after the Image of God; but in the new Creation God was made Man, and in the Likeness of Man: In the former is more of Dignity; but in the latter, the greater Favour and Vouchsafement.

The Restoration thro' the Grace of Christ, altho' it be begun in respect of the Mind, is not yet consummated in respect of the Flesh; which is to be when we are come home, where Man will not only be able to persevere, but even will be as it were unable to sin.

Concupiscence is called the Fewel of Sin; the Law of the Members, or the Law of the Flesh; the Sickness of Nature; and a Tyrant.

Job. viii. dicit filius de se: Ego sum principium.

Creatio per Verbum fieri debuit, ut Re-creatio Creationi respondeat, secundum illud, 2 Cor. v. Deus erat in Christo mundum reconcilians sibi.

Nullum cadere permittit Deus *finaliter*, qui ei vero corde adhæret, & in tentationibus & adversis Gratiae subsidium fideliter & ferventer requirit.

Licet Diabolus sedeat per dominationem in omnibus malis; tamen specialius sedere dicitur in falsis fratribus, qui fide carent, & tamen se veros fideles & verbo & simulato opere mentiuntur.

Modus formandi mulierem fuit ordinatus ad instructionem nostram. Nam sicut debuerat mulier fieri, ut sua conjunctione cum viro significaret conjunctionem Christi cum ecclesia; sic & formari, ut sua formatione signaretur formatio ecclesiae de Christo. Unde *Eph. v.* Et erunt duo in carne unâ, sacramentum hoc magnum in Christo & ecclesia.

In creatione siquidem homo factus est ad imaginem Dei; sed in Re-creatione Deus factus est homo, & in similitudinem hominis; & certe illud majoris dignitatis est, hoc autem majoris dignationis.

Reparatio gratiae Christi etsi sit inchoata quantum ad mentem, nondum tamen consummata est quantum ad carnem, quod erit in patriâ, ubi homo non solum perseverare poterit, sed etiam peccare vix poterit.

Dicitur concupiscentia fomes peccati, lex membrorum, sive lex carnis, languor naturæ, & Tyrannus.

A baptized Person does not propagate the Birth from Christ into his Offspring, but the old Nature of Adam.

As a circumcised Person begets one that has a Foreskin, and as a Grain purged from Chaff produces a Grain with the Chaff on ; so a Person who is in Grace, begets one who is born in original Sin, in a vitiated Nature ; from which none is freed, but by the regenerating Spirit of Grace.

According to the Catholic Faith, it is firmly to be believed, that all Men descended from *Adam*, except Christ alone, do contract original Sin from *Adam* ; otherwise all would not need the Redemption which is by Christ.

The Process of original Sin was thus : First, a Person infected the Nature ; and ever since the Nature infects the Person. But Christ, inverting this Order, first repairs what regards the *Person* ; and afterwards will also repair, in every one, that which regards the *Nature*.

The Fear of the Lord expels Sin : In this manner is Man drawn back from Evil, and induced to Good, by the Law of *Moses*. But because this Manner is insufficient, therefore the Law given by *Moses*, which by this Method, namely, by Fear, withheld Men from Evil, was also insufficient. For tho' it restrained the *Hand*, it did not restrain the *Mind*. Finally, there is another manner of withholding from Evil, and inciting to Good ; and that is the Way of Love : And in this way was the Law of Christ given, namely, the Evangelical Law, which is a Law of Love.

The eternal Law is the Law of all Arts, and the Law of the Almighty Architect.

The eternal Law is the highest Reason ; which ought always to be obeyed.

The eternal divine Precepts are as a Gift among the Living ; and eternal Life is irrevocably granted

Homo baptizatus non transfundit in prolem naturam Christi, sed vetustatem Adæ.

Sicut circumcissus generat præputiatum, & sicut granum à palea purgatum generat paleatum granum; ita existens in gratiâ generat eum qui in originali nascitur peccato, in natura vitiata, à quâ nullus liberatur nisi per spiritum gratiæ regenerantem.

Secundum fidem catholicam firmiter est tenendum, quòd omnes homines, præter Christum solum, ex Adam derivati peccatum originale ex Adam contrahunt; alioquin non omnes indigerent redemptione quæ est per Christum.

Peccatum originale hoc modo processit: quod primò persona infecit naturam; postmodum verò natura inficit personam. Christus verò, converso ordine, prius reparat quod *personæ* est, & postmodum simul reparabit in omnibus quod *naturæ* est.

Timor Domini expellit peccatum. Hoc ergò modo retrahitur homo à malo, & inducitur ad bonum, per legem Moïsi. Sed quia modus iste est insufficiens, & lex quæ data erat per Moysen, hoc modo, scilicet per timorem, retrahebat à malis, insufficiens fuit. Licet enim coërcuerit *manum*, non coërcebat *animum*. Imò est alius modus retrahendi à malo, & inducendi ad bonum; Modus scilicet amoris: & hoc modo fuit data lex Christi, scilicet lex evangelica, quæ est lex amoris.

Lex æterna est lex omnium artium, & lex omnipotentis artificis.

Lex æterna est summa ratio, cui semper obtemperandum est.

Præcepta divina æterna sicut donatio inter vivos: & irrevocabiliter donatur vita æterna illis, qui inter vivos,

to those, who among the Living, that is, in the State of Grace, observe the divine Commands.

Our Saviour affirms, that the whole Law and the Prophets depend on Two Precepts of the same; namely, on the Love of God, and our Neighbour; which Two are united in the One Spouse of the Church, Jesus Christ, who at once is Neighbour and God; at once Brother and Lord; both the uncreated Word, and incarnate; He who formed us, and reformed us; *Alpha* and *Omega*; who is also the Chief Priest or Hierarch, cleansing, illuminating, and perfecting his Bride, namely, the whole Church, and every holy Soul.

The Law was appointed for those who were out of the way, and acted wrong, as the Apostle says, *1 Tim. i.* But those, who have the Holy Spirit for their Guide, are not out of the Way, and so are not under the Law; since the Law was not made for the Righteous, but for the Unrighteous.

A Son is under the Father after one manner, and a Servant after another: For a Servant is under the Father thro' Constraint; but a Son, thro' a free Inclination to obey. The Just therefore are voluntarily under the Law, and not thro' compulsive Necessity.

God is to be loved with the whole Heart, because Creator; with the whole Soul, because Redeemer; with the whole Mind, because he repays.

Love is either gracious, or natural. Gracious Love is, when the Affections are captivated to the Obedience of Christ by loving, as the Understanding is by Faith, or by believing.

Bride-like Fear is this: When the Bride, if she does not always exhibit herself neat and comely, is afraid lest the Bridegroom's Embraces may be deferred.

There are two Kinds of Fornication, spiritual and bodily: The former is in every Man, to wit, when the Soul withdraws itself from its Bridegroom, &c. Moreover some say, that the Coming together of a Husband
and

vivos, *i. e.* in statu gratiæ observant mandata divina.

Salvator noster asserit, totam legem prophetasque pendere in duobus præceptis ejusdem, scilicet in dilectione Dei & proximi; quæ duo uniuntur in uno sponso ecclesiæ, Jesu Christo, qui simul est proximus & Deus; simul Frater & Dominus; simul etiam rex & amicus; simul Verbum increatum & incarnatum; Formator noster & reformator; α & α' , qui & summus *Hierarcha* est, purgans, illuminans, & perficiens sponsam, scilicet totam ecclesiam, & quamlibet animam sanctam.

Lex enim errantibus & male agentibus posita est, sicut dicit Apostolus, 1 *Tim.* i. Qui vero habent ducem spiritum sanctum, non errant, & ita sub lege non sunt, quia non est justis lex posita sed injustis.

Aliter est Filius sub Patre, & servus. Quia servus sub Patre est necessitate timoris, filius autem voluntate obediendi. Justi ergo sunt sub lege voluntarie, & non necessitate coactionis.

Deus est diligendus toto corde, quia Creator: tota anima, quia Redemptor: tota mente, quia remunerator.

Dilectio aliter est Gratiae, aliter Naturæ. Gratiae dilectio est, in quantum captivatur affectus in obsequium Christi diligendo, sicut intellectus per fidem, sive credendo.

Timor sponsalis est, quo sponsa si non semper se decoram & speciosam exhibeat, timet differri amplexus sponsi.

Duplex est fornicatio, spiritualis & corporalis: illa est in omni mortali, cum scilicet anima recedit à suo sponso, &c. Ulterius sciendum. quod alii dicunt

Wife necessarily implies Sin: But this is heretical, Heb. xiii. Marriage is honourable, &c.

Mercy was an inward Passion of Christ, that is, Compassion or Pity; which was the more sensible, and more conducive than any other. The Reading of Christ is also the highest Reading, and his Unction the best Unction.

None else restores Creatures by a single Word, save He who made them by a single Word. Christ, as He is the Creator of all, so He is likewise the Saviour of all.

The Gift of Christ is more powerful than the Offence of Adam, because it restores Mankind to a higher State than Adam had before he sinned, namely, the State of Glory, which is without Danger of sinning.

Altho' the old Law was not sufficient to save Men, yet there was another Help from God at hand for Men, thro' which they could be saved; namely, the Faith of the Mediator, by which the antient Fathers were justified, even as we are now; and so God was not wanting unto Men, &c. The Blood of the Lamb preserving from the Destroyer, when sprinkled upon the Door-posts, signifies Belief of the Suffering of Christ in the Heart and Mouth of the Faithful, thro' which we are delivered from Sin, and from Death, &c. Grace is the Cause of Faith, not only when Faith at first begins to be, but also as long as Faith lasts. God always works the Justification of Man, as the Sun always works the Illumination of the Air, &c. Faith glories specially in the Cross of our Lord Jesus Christ, &c. The Soul by Faith is joined unto God: For by Faith a Christian Soul makes a kind of Marriage with God, according to Hos. ii. I will betroth thee unto me in Faithfulness.

Who can doubt, but God is willing to have Compassion on him [Man], whom He had made such and so great by creating; whom He hath made such and so great

commixtionem viri et uxoris non esse sine peccato, quod est hæreticum, Heb. xiii. Sit honorabile.

Misericordia est passio Christi interna, i. e. compassio, quæ melior est, & major fuit quam aliqua passio. Est etiam summa Christi lectio, & optima Christi unctio.

Simplici verbo creaturas non restaurat, nisi qui simplici verbo creavit eas. Christus, sicut Creator est omnium, ita et Salvator est omnium.

Donum Christi est potentius quam delictum Adæ, quia restituit homines in altiore statum quam Adam ante peccatum habuit, scilicet statum gloriæ, qui est absque periculo peccandi.

Quamvis lex vetus non sufficeret ad salvandum homines, tamen aderat aliud auxilium à Deo hominibus, per quod salvandi essent; scilicet fides mediatoris; per quam justificati sunt antiqui patres; sicut etiam nos justificamur: & sic Deus non deficiebat hominibus, &c. Sanguis agni liberans ab exterminatore, linitus super liminibus domorum, significat fidem passionis Christi in corde & ore fidelium, per quam liberamur à peccato & à morte, &c. Gratia facit fidem, non solum quando fides de novo incipit esse, sed etiam quamdiu fides durat. Deus semper operatur justificationem hominis, sicut sol semper operatur illuminationem aëris, &c. Fides specialiter gloriatur in cruce Domini nostri Jesu Christi, &c. — Anima per fidem conjungitur Deo. Nam per fidem anima Christiana facit quasi quoddam matrimonium cum Deo, secundum Os. ii. Sponsabo te mihi in fide.

Quis enim dubitet, quin Deus misereri velit illius, quem talem & tantum fecit creando; quem talem &

great by redeeming him? It is a great Thing that He created, but greater that He redeemed.

In the Forms of the Sacraments, the Word pronounced by a Sinner effects no less, than by a just Person; for not the Merit of Man operates there, but the Passion of Christ, and the Truth of God.

Out of the Side of Christ flowed Water to wash clean, and Blood for a Remedy. And therefore the Blood pertains to the Sacrament of the Eucharist, but the Water to the Sacrament of Baptism; which yet receives its Power of washing clean, by virtue of Christ's Blood.

Christ was willing to remain with his Apostles, not only by indwelling Grace, nor only by his Divine Identity, but also by corporal Presence; and therefore He instituted that Sacrament, wherein He himself is present with us, indeed under another Form, but truly in his proper Substance.

It is fitting, that every one observe the Ritual of *his own Church* in the Celebration of the Sacrament. For, in this respect, the Customs of Churches are different.

To eat spiritually, is to review, and be refreshed over his Passion, which consisted in the manifold Affliction of his Body, and Effusion of his Blood.

The Church is God's Throne, on which He sits, and on and thro' which, with respect to those made perfect (*Heb. xii. 23*). He will judge the World, &c. The Church is the Cloathing of Christ, on account of her cleaving to Him, &c. The Spouse of the Church, properly speaking, is Christ, of whom it is said, *Job. iii.* He that hath the Bride, is the Bridegroom. For He, in his own Name, begets Children of the Church. But others, who are called Husbands, are Ministers of the Bridegroom, co-operating outwardly; they do not beget for themselves, but for Christ. Which Ministers indeed are so far called Husbands, as they stand in the Place of the true one, &c.

The

tantum fecit redimendo? Magnum est quod creavit, sed majus quod redemit.

In formis sacramentorum non minus facit verbum à peccatore quam à justo prolatum, quia non operatur ibi meritum hominis, sed passio Christi & veritas Dei.

Ex latere Christi fluxit aqua ad abluendum, sanguis autem ad remedium. Et ideo sanguis competit Sacramento Eucharistiæ, aqua autem Sacramento Baptismi, qui tamen habet vim ablutivam ex virtute sanguinis Christi.

Christus voluit remanere cum apostolis non solum per inhabitantem gratiam, nec per divinam tantum essentiam, verum etiam per corporalem præsentiam, & ideo istud sacramentum instituit, in quo præsens est ipse nobiscum, sub alia quidem forma, sed in propria vere substantia.

Conveniens est, ut unusquisque servet ritum *sua Ecclesiæ* in sacramenti celebratione. Super hoc autem sunt diversæ Ecclesiarum consuetudines.

Manducare autem spiritualiter est, recognoscere et refici circa ejus passionem, quæ fuit in corporis ejus multiplici afflictione & sanguinis effusione.

Ecclesia est thronus Dei, in quo sedet, & in quo & per quem, quantum ad perfectos, judicabit mundum, &c. Ecclesia est indumentum Christi ratione adhæSIONIS, &c. Sponsus Ecclesiæ proprie loquendo Christus, de quo dicitur, *Job. iii.* Qui habet sponsam, sponsus est. Ipse enim de Ecclesia suo nomine filios generat. Alii autem, qui sponsi dicuntur, sunt ministri sponsi extrinsecus co-operantes; non sibi, sed Christo generant. Qui quidem ministri in tantum sponsi dicuntur, in quantum vicem veri sponsi obtinent, &c.

The Church, whom Christ governs with the Rudder of the Cross, is called a Ship.

So long as there exists one, or some Number of righteous ones, always, even to the End of the World, the Church itself also exists.

I will betroth thee unto me for ever. Therefore the Marriage of Christ and the Church continues for ever: Therefore also the Church herself. But that there is a Marriage of Christ and the Church, see *Eph. v.* And they Two shall be one Flesh. This is a great Mystery; but I speak concerning Christ and the Church. As therefore when a carnal Union has ensued, the Bond of a Man and Woman is inseparable; so is the Bond of Christ and the Church inseparable.

That the Church should be glorious, not having Spot or Wrinkle, is the *ultimate End*, to which we are led on by the *Suffering* of Christ.

The Body of the Church has never been without a Head, but always had Christ for its Head, according to his Divinity and Humanity.

Christ is said to be the Raiment of the Just, even in respect of Beauty; therefore He calls his [Church] beautiful, because He himself adorns her.

According to the same Reason of Providence, for which the Son of God, being made Man, in his own Person chose to undergo the meanest Circumstances, He would also have his Disciples, whom He appointed Ministers of human Salvation, to be mean and depressed in the World: Wherefore He did not choose learned and noble, but *unlearned* and ignoble; and when He sent them for the Salvation of Men, ordered them to retain Poverty, &c.—that the Salvation of the World might not be ascribed to human Wisdom or Power, but only to the Divine.

Ecclesia à Christo gubernata crucis gubernaculo, navis dicitur.

Existente aliquo vel aliquibus justis, semper usque ad finem mundi est ipsa Ecclesia.

Sponsabo te mihi in sempiternum. Ergo matrimonium Christi & Ecclesiæ durabit in sempiternum: ergo & ecclesia. Quod autem sit matrimonium Christi et ecclesiæ, *Eph. v.* Erunt duo in carne una, hoc sacramentum magnum est; ego autem dico in Christo & ecclesia. Sicut ergo cum est copula carnalis subsecuta, inseparabilis est conjunctio viri & mulieris: ita inseparabilis est conjunctio Christi & ecclesiæ.

Ecclesiam esse gloriosam, non habentem maculam neque rugam, est *ultimus finis*, ad quem producimur per *passionem* Christi.

Corpus ecclesiæ nunquam fuit acephalum, sed semper habuit Christum caput secundum divinitatem & humanitatem.

Christus dicitur indumentum justorum etiam ratione decoris; ideo vocat suam formosam, quia ipse eam decorat.

Secundum eandem rationem providentiæ, qua in seipso Dei filius homo factus infima pati voluit, etiam suos discipulos, quos humanæ salutis ministros instituit, voluit in mundo esse abjectos: unde non elegit literatos & nobiles, *sed illiteratos* & ignobiles, & eos mittens ad salutem hominum jussit paupertatem servare, &c.—Ne salus mundi adscriberetur humanæ sapientiæ aut virtuti, sed solum divinæ.

Four Things are necessary for a Preacher ; a Life that can edify, Knowledge that can teach, Readiness to improve, Authority to execute.

Matrimony is a lawful Union of Male and Female, including an undivided living together. This Union has not only been since Sin came into the World, but also before ; but at first the Mystery of Marriage was instituted as an Office.—Formerly it signified the Union of God and the Soul ; but now, besides that, it signifies the Union of Christ and the Church, and of the Two Natures in Unity of Person.

By the Union of Male and Female, the Union of Christ and the Church is pourtrayed. But the Union of Christ and the Church is an Engagement of One always to keep to One : For there is but one Church, according to that of the *Canticles*, My Dove, my Undeiled, is but one : Nor will Christ ever be separated from his Church.

The Wedding of Christ was, when the Son of God joined our Nature to Himself in one Person, in the Womb of the Virgin, in order to live thenceforth with it inseparably.

The Union of Male and Female is natural ; but what this Union signifies, namely, the Inseparableness or Union of Christ and the Church, and of a holy Soul with God ; this it has from divine Institution. —For ever since a Man and Woman were created, it was natural that they shou'd be joined together ; but that hereby shou'd be signified the Conjunction of the Soul with God, or of Christ with the Church, or of the Human and Divine Nature in Christ, is owing to God's Institution. But that there is Sanctification, that is, Grace, in Marriage, or in those who are joined by Marriage ; this comes thro' the Passion of Christ, which sanctifies all things.

The efficient Cause of our Resurrection is Christ, bearing the *Ensigns* of our Redemption.

Although

Quatuor prædicatori sunt necessaria : vita ad ædificandum, scientia ad docendum, promptitudo ad proficiendum, auctoritas ad exequendum.

Matrimonium est legitima conjunctio maris & foeminae, individuum vitæ consuetudinem retinens. Hæc conjunctio non solum fuit post peccatum, verum etiam ante peccatum : sed prius institutum fuit sacramentum conjugii in officium.——Prius significabat conjunctionem Dei & animæ : nunc autem præter hoc significat conjunctionem Christi & ecclesiæ, & duarum naturarum in unitate personæ.

Per conjunctionem maris & foeminae Christi & ecclesiæ conjunctio designatur. Conjunctio autem Christi & ecclesiæ est unius ad unam perpetuo habendam : est enim una ecclesia, secundum illud canticum, Una est columba mea perfecta : nec unquam Christus à sua ecclesia separabitur.

Nuptiæ Christi sunt, quando sibi filius Dei naturam nostram in individuum vitæ consuetudinem in unitate personæ in utero virginis copulavit.

Conjunctio maris & foeminae naturalis est : sed quod illa conjunctio significet, scilicet inseparabilitatem, vel conjunctionem Christi & ecclesiæ, & animæ sanctæ ad Deum, hoc habet à divina institutione.—Ex quo enim creatus est homo & foemina, fuit naturale quod conjungerentur ; sed quod per hoc significetur conjunctio animæ ad Deum, vel Christi ad ecclesiam, vel humanitatis & divinitatis in Christo, istud fuit ab institutione divina. Quia autem sit sanctificatio, hoc est gratia, in matrimonio seu in conjunctis per matrimonium, hoc est per passionem Christi, quæ sanctificat omnia.

Nostræ resurrectionis causa efficiens est Christus, portans *insignia* nostræ redemptionis.

Quam

Although He reveals Himself in a glorious Form, yet the Marks of his Suffering will appear on Him with Brightness and Glory ; that by seeing these Marks, the Elect may be filled with Joy, who know that they were delivered through Christ's Passion ; and Sinners with Sorrow, who have despised so great a Benefit.

Not only Christ will judge in that Judgment, but also others ; of whom some will judge barely by appearing ; some by approving the Sentence ; and some, as it were, receiving judiciary Power from Christ, &c.

*HERE those pious and incomparable RE-
HEARERS of antient MARTYRO-
LOGY make a Stop with that Cloud of Wit-
nesses, which they had gloriously pursued from
the very first Age, down to the Times of Wick-
liff and Hufs. And they stop with good Judg-
ment: For now the Sun of Righteousness Himself
is at hand, who, not enduring any longer the im-
minent, and at length almost unanimous, Forget-
fulness of the Ransom-price for the whole World ;
by the Miracle of The Reformation, strikes the
Eye even of Incredulity itself. He is preceded, yea,
pre-signified, by the Dew* of the Brethrens Eccle-
siolæ, flowing from the Morning-Womb of the
Wounds of Jesus ; which, for the Interval of a
few Hours, waits for the Gospel dispelling the
Darkness, salutes, and entertains it. And since
Churches are truly those living Letters, and com-
mendatory Epistles of the heavenly Bridegroom,
which when they come to be read, it is Time for
the Readers of Papers to be silent ; what more
could be necessary, than to listen to the Brethrens
Choirs singing for Three whole Centuries ; it be-*

* Psal. cx. 3.

Quamvis in forma gloriosa se ostendat, apparebunt tamen in eo indicia passionis, cum decore & gloria, ut ex his visis & electi recipiant gaudium, qui per passionem Christi se liberatos recognoscerent, & peccatores tristitiam, qui tantum beneficium contemserunt.

Non solum Christus in illo judicio judicabit, sed etiam alii, quorum quidam judicabunt sola comparitione; quidam per sententiæ approbationem; quidam vero judicabunt quasi judiciariam potestatem accipientes à Christo, &c.

SISTUNT hic pii & incomparabiles antiqui martyrologii *Κήρυκες*, quam à primo inde ævo ad ipsam usque *Wiclefi* & *Hussi* diem gloriose deduxerant, testium nubem; sistunt, inquam, & quidem bono consilio: jam enim adest ipse Sol justitiæ, quippe qui imminentem & jam nunc conjuratam quasi *Lytri* catholici oblivionem impatienter ferens, Reformationis miraculo vel ipsius insensibilitatis oculum pulsat. Præcedit illum, quid quod adnuntiat, ecclesiarum *Fratrum* ros ex aurorâ vulnerum defluens; qui per aliquot horarum spatium expectat evangelium caliginem dispellens, salutatur, excipitur. Quumque ecclesiæ vere sint illæ litteræ vivæ, & sponsi cœlestis systaticæ, queis lectis tacuisse decet Anagnostas chartarum; quid opus est, quam per tria secula cantantibus auscultasse

Fratrum

ing so long that they are occupied in those Functions of the heavenly Liturgy, piously, chearfully, in the sweetest Harmony with Angels and Saints, with a daily greater and more exalted Agreement of Voices, and indeed in such a Strain, that whoever is ignorant of the spiritual Chain reaching from Christ to us, it makes his Ears tingle, and perplexes his Mind. For the rest, since it is not our Business to regard the Judgments of such Children, who forget the Mother that bare them, and are estranged from the Breasts; it is sufficient for us, to be approved by the great Promoters of the Lamp of the Gospel throughout the World. And since concerning the English, there can be no Doubt, with any who diligently peruses the Homilies of that Church; and since among the so called Calvinist Divines also, there are very studious Asserters of the Theology of the Covenants, and the heavenly Spousals; about whom likewise there is no Question: It is therefore enough, in a very brief manner to allege the Consent of Luther himself (a Writer who, as every one knows, did not copy after the Fathers more than was fitting), and, for the sake of their peculiar Force, to subjoin his original Words*.

* Ich habe angefangen zu urtheilen, daß in dem Evangelio die zehn Gebote auß reichlichste aufgestrichen worden, daß Christus alles das hat, was im Mose steht, aber Moses nicht alles, was Christus hat.

Dieses ist der höchste Artikel des Christlichen Glaubens, der allein bey Christen gefunden wird, und ihre höchste Ehre Trost und Freude ist, nemlich, daß der wahre Gottes Sohn menschliche Natur angenommen, und ihr Fleisch und Blut worden.—Bey de Epicurern, derer jetzt die Welt voll ist, gilt er nichts, ja sie lachen und spotten unser, daß wir Christen so große Narren sind, und uns bereden lassen, daß der Schöpfer Himmels und der Erden sey Mensch worden, und für uns gecreutziget.

Fratrum Choris, quippe qui istis Liturgiæ cœlestis partibus ex illo tempore defunguntur pie, læte, in dulcissimâ cum Angelis & Sanctis harmoniâ, & quidem indies majori & exaltatiore vocum consonantiâ, & eo certe psaltu, ut omnium, catenam inde à Christo spirituales ignorantium, aures concutiat, mentes perturbet. De reliquo, cum nostrum non sit, materni oblitorum ventris, uberum ignarorum infantum, manere judicia, sufficiat nobis, magnis comprobari ipsius facis evangelicæ per orbem ministris. Et cum de *Anglis*, apud ullum *Homiliarum* Ecclesiæ istius diligentem pertractatorem, nulla intercedat dubitatio; inter Theologos vero, quos dicunt *Calvinianos*, cum sint solertissimi Theologiæ Fœderum & sponsalitorum cœlestium assertores, qui in quæstionem itidem non veniant: satis est, consensum ipsius *Lutheri* (scriptoris videlicet, quem patrum vestigia non ultra quod satis est premere, omnes norunt) paucissimis allegâsse, imò, energiæ gratiâ, ipsissima ejus verba subjunxisse *.

Man erkennet außertlich das heilige Christliche Volk bey dem Heiligthum des heiligen Creutzes. — Kein Volk auf Erden muß solchen bitteren Haß leiden, sie müssen arger denn Juden, Heiden, Summa; sie müssen Ketzer, Buben, Teuffel, verflucht, und die schädlichsten Leute auf Erden heißen, daß auch die einen Gottes-Dienst thun, von welchen sie verjagt und geplagt werden, und sich niemand über sie erbarme, sondern auch mit Dyrren und Gallen dazu tranke, wo sie durcket; und noch nicht darum, daß sie Ehebrecher, Morder, Diebe oder Schalke sind, sondern daß sie JEsum Christum allein, und keinen andern Gott haben wollen. Wie du nun solches siehest oder horest, da wisse, daß das die heilige Christliche Kirche sey.

His Opinion of the Law was this: “ That it, with
 “ its Light, is magnificently buried by the Gospel ;
 “ since in Christ all is found, which Moses has, but
 “ in Moses not all, which Christ has.”

That “ this is the highest Article of Christian Doc-
 “ trine, and which is found only in the Breasts of
 “ Christians, and is their chief Honour, Comfort and
 “ Joy; namely, that the true God took upon Him
 “ human Nature, and became their Flesh and Blood ;
 “ and that He sits on the Right Hand of the Al-
 “ mighty Father, equal to Him in Majesty and
 “ Power, and there acts as their Advocate, and in-
 “ tercedes for them. That by Jews,—and Epi-
 “ cureans, of whom the World is now full, it is
 “ looked on as a Fable ; yea they laugh at our Super-
 “ stition and Foolishness, that we can suffer our-
 “ selves to think, that the Creator of Heaven and
 “ Earth did become a Man, and was nailed to a
 “ Cross, for us.”

But that “ hereby the holy Christian People might
 “ be discerned ; namely, by having among them the
 “ Sanctuary of the holy Cross. — That no People
 “ upon Earth underwent such bitter Hatred ; they
 “ were accounted as Hereticks, Wretches worse than
 “ a Turk or Jew, and a Pest of the Earth ; on the
 “ other hand, those who persecuted and vexed them,
 “ to be doing God Service ; and that none pitied them,
 “ but rather gave them, when they were thirsty,
 “ Myrrh and Gall to drink. And this, not upon that
 “ account, because they were Adulterers, Murderers,
 “ Thieves, or otherwise wanting in Probity ; but
 “ properly because they preached Jesus Christ as the
 “ only GOD to the World, and besides Him would
 “ have no other. Moreover warning his Reader,
 “ where-ever he saw or heard of such People, that
 “ he should conclude, there was the holy Church of
 “ Christ.”

De Lege sic censebat, “ per Evangelium illam
 magnifice suam funerari lucem, quoniam in Christo
 “ omnia sint, quæ complectitur Moyses; Moses au-
 “ tem non omne dicat quod Christus.

“ Huncce eminentissimum Doctrinæ Christianæ
 “ esse Articulum, quo non nisi Christianorum pe-
 “ ctora fruantur, in quo etiam summum honoris
 “ ipsorum culmen, solamen ac gaudium sita sint:
 “ quod scilicet verus Deus humanam naturam
 “ induerit, caro ac sanguis ipsorum factus, ad dex-
 “ tram omnipotentis Patris resederit, æqualis illi
 “ Majestate ac potentia, ibidemque Advocatiâ illo-
 “ rum perfungatur, proque ipsis Intercessor existat.
 “ *Judæis,—Epicureis* itidem, quorum ingens hodie
 “ mundum impleat copia, hæc esse meras nœnias
 “ ac fabulas; deridere illos nostram superstitionem
 “ ac insaniam, qui credamus, *Creatorem cæli ac*
 “ *terræ Hominem esse factum, ac pro nobis patibulo*
 “ *affixum.*

“ In hoc verò cognosci sanctum Christi populum, in
 “ crucis scilicet sanctuario.—Nullos his in toto orbe
 “ majus persentire odium, amarissimum certe! hæ-
 “ reticos audire, nebulones Turcâ vel Judæo se-
 “ quiores, mundi carcinoma & pestem, persecu-
 “ tores vero & exactores illorum, pientissimos ho-
 “ mines; neminem usque eo illorum misereri sortis,
 “ ut non potius myrrha, cum sitiant, potet & felle.
 “ Nec tamen illud ideo illis contingere, quòd sint
 “ adulteri, fures, & nequam cujuscunque generis,
 “ sed id potius in causâ esse, quòd Jesum Christum,
 “ solum Deum prædicent mundo, nec præter hunc
 “ ullum permittant alium. Insuper *monens* Lecto-
 “ rem, ubi hos tales sibi detur cernere vel audire,
 “ ut agnoscat ibi *Sanctam Christi Ecclesiam.*”

The following Words of the same Author shall serve as a Close to this present Treatise. “ Our Lord
“ Jesus Christ, on whom we, in Communion with
“ all Saints who have preceded us, do believe; He
“ is that Man particularly, against whom *Satan’s*
“ Spite cannot but be levelled.”



Idem opellæ huic sequentibus his verbis coronidem quasi imponat: “ Dominus noster Jesus Christus, in quem credimus nos, in communione sanctorum omnium qui nos anteverterunt; is certe Vir est κατ’ ἐξοχήν, in quem inimicitia Satanæ jurata venit.”





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Of the Editor.

TH E S E are the Tracts we had at present to communicate to the Public: And the Reason of our laying such Matters at last before all Readers, was, because others had already represented us to the World, and in a very untrue Light. We shall probably, from time to time, publish more; as it is always a real Pleasure to us, to give as much Satisfaction as we can to all serious and reasonable Minds, who (as Men and Christians) may be solicitous to understand and judge of us rightly. If any such shall even write us their Observations or Queries, with Candour; it shall be thankfully received, sincerely considered, and, if Need be, answered: But when any do write against us, without common Equity in the Manner, and not from the fore-mentioned Principle; it is our Custom, towards such Adversaries, to be silent.

MISSISSIPPI

THE STATE OF MISSISSIPPI

1868

IN SENATE,
January 15, 1868.
REPORT
OF THE
COMMISSIONER OF THE
LAND OFFICE,
IN RESPONSE TO A
RESOLUTION PASSED
BY THE SENATE,
MAY 1, 1867.
ALBANY:
J. B. LEECH, PRINTER,
1868.

